Al-Arba`een

A compilation of the forty Ahaadeeth selected by Imaam Nawawi ﵀

Urdu translation and explanation by:

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The (Urdu) publisher’s note

باسمه تعالى

حامدا و مصليا

الحمد لله على احسانه

All praise is due only to Allaah ﷻ for His kindness. Daar-ul-Ma`aarif Publications Allahabaad has been favoured with the good fortune of publishing approximately sixty books and booklets. Included in its aims and objectives is the translations that have been published in different languages for widespread and general benefit. For instance, numerous Islaamic books of my honourable father have been translated into the English and Gujrati languages. At present, the Urdu book, “Tarbiyate-Awlaad ka Islaami Nizaam”, is being translated into the Bangladeshi language and the Arabic book, “Hidaayat-ul-Murshideen”, compiled by Sheikh `Ali Mahfoodh ﵀, is being translated into Urdu. May Allaah ﷻ allow it to reach completion and may He accept it and make it beneficial.

In Rajab 1426, corresponding to August 2005, my honourable brother, Sheikh Sa`eed Ahmad Qaasimi Nadwi (May Allaah ﷻ protect him), graduate of the University of Madeenah Munawwarah, travelled, together with his family, from Bahrain to Allahabaad.

He, for quite some time, has been serving Islaam in Bahrain, as a caller to Islaam and a propagator. He was deputed for that task by the Daar-ul-Iftaa in Riyaadh, Sa`udi Arabia. The Arab Islaamic scholars have total reliance upon his

capability. He has also translated numerous Arabic books into the Urdu language. Books truly worthy of being mentioned are "Zaad-ul-Ma`aad", "Khaatoone-Islaam" and "Aqeedah Ahle Sunnat wal Jamaat". His articles also appear in the newspapers on a continuous basis. He is presently working on the important concept of Islaamic banking. This book will, with the will of Allaah ﷻ, prove to be a guide and assistant for the Islaamic countries.

Due to many reasons and all of his great achievements, the Bahraini government granted him citizenship. In that manner, he, together with his family members, all became Bahrainis.

The greatest fortune of my honourable brother, Moulana Sa`eed Ahmad Qamaruzzamaan, is that he is the grandson of Muslih-ul-Ummat Hadhrat Moulana Shah Wasiyyullaah Sahib ﷺ, whose personality is independent of any introduction. Together with that, he is also favoured with the honour of being the son of Sheikh-e-Tareeqat, Hadhrat Moulana Muhammad Qamaruzzamaan Allahabaadi Daamat Barakaatuhum, from whom the entire world is deriving spiritual benefit.

Moulana Sa`eed Ahmad attained his certificate of graduation from Daar-ul-`Uloom Deoband. Thereafter, he specialised in the field of literature in Daar-ul-`Uloom Nadwat-ul-`Ulamaa and passed with outstanding grades. On account of that, he also attained his certificate with outstanding grades from The Madeenah University.

Due to his exceptional abilities and capabilities, Mufakkir-e-Islaam Hadhrat Moulana Sayyid Abul-Hasan `Ali

Nadwi used to deal with him with special affection and love. He used to say to his father, "Sa`eed is a true expression of his name!"

He was also ordered by the Daar-ul-Iftaa in Saudi Arabia to serve Islaam in Zambia. There, by the grace of Allaah, he did great work in the lines of Islaam and inviting towards it. He resided for a few years in Riyaadh as well and was very close to the Islaamic scholars there.

During this journey of his, he brought with him his translation of the diverse book, "Al-Arba`een", of the Islaamic scholar, renowned to the Islaamic world, `Allaamah Muhiyy-ud-Deen Nawawi . He had it composed and proofread in Allahabaad and took it with him, intending to publish it. He also instructed us to have it published here (in Allahabaad) as well, so that the general masses would be able to derive benefit from reading it. Our honourable father was also elated with that opinion.

Hence, Maktabah Daar-ul-Ma`aarif, deeming it as their own good fortune, took up the gauntlet of publishing this highly important book.

May Allaah make it easy and accept it. May Allaah also grant the Muslims the ability to derive maximum benefit from it and may He also bless us with the good fortune of spreading the blessed Hadeeth of Nabi and implementing it in our lives.

Aameen Yaa Rabb-al-`Aalameen.

Muhammad `Abdullaah Qamaruzzamaan Qaasimi Allahabaadi

Maktabah Daar-ul-Ma`aarif, Allahabaad

18th Sha`baan 1426

Thursday, 22nd December 2005

Introduction

الحمد لله رب العالمين و الصلاة و السلام على اشرف الانبياء و المرسلين نبينا محمد وعلى آله وصحبه وسلم وبعد

The accumulation and compilation of the Ahaadeeth of Nabi ﷺ is such a magnificent feat of the Muslims, the similitude of which cannot be presented by any other nation or society.

From the very first century after the migration to Madeenah Munawwarah, various books have, with different capacities and in different sequences, been authored in all the different eras. At the very top of this list of books are the voluminous and comprehensive books, like the Sihaah Sittah (the six authentic books of Hadeeth), The Muwattah of Imaam Maalik ﵀, the Musnad of Imaam Ahmad ﵀, Musannaf `Abdur-Razzaaq, etc.

On the other hand, the prestigious scholars of Hadeeth have also, in different sequences, prepared brief and beneficial treatises and compilations on various topics, like beliefs, worship, character, etiquettes, remembrance of Allaah ﷻ, supplications and rewards for good deeds.

From amongst all of those compilations, the compilation of forty Ahaadeeth is regarded as an indispensable branch of its own in the field of Hadeeth. The scholars of Hadeeth who have compiled these forty Ahaadeeth, in doing so, have taken cognisance of the following Hadeeth:

"Allaah ﷻ will resurrect the person who, for the benefit of my Ummah, memorises forty Ahaadeeth pertaining to

Religious matters, with the Islaamic jurists and scholars on the day of resurrection."

It is stated in another Hadeeth:

"I will be an intercessor and witness on his behalf on the day of resurrection."

The compilation, "Al-Arba`een", of `Allaamah Muhiyy-ud-Deen Nawawi ﷀ is an extremely authentic and reliable work in this golden chain. In terms of its conciseness, exquisite sequence and level of authenticity in Hadeeth, it surpasses and outdoes all the other compilations. It has always remained renowned and accepted amongst the Islaamic scholars, as well as amongst the general masses. Most of the fundamental and reformist teachings of Islaam have, with exquisite style and elegance, been compiled within it.

The thought has continuously been crossing my mind for quite some time now, of how I could be favoured with the great fortune of translating and explaining such a concise and brief compilation of the blessed Ahaadeeth, comprising of the indispensable and fundamental Islaamic teachings, in the Urdu language. By doing so, I could also be favoured with the glad tidings and virtues that have been narrated in the Hadeeth quoted above.

Finally, immediately after having a look at the compilation of the selected Ahaadeeth of `Allaamah Muhiyy-ud-Deen Nawawi ﷀ, "Al-Arba`een", my heart felt at ease. Relying and trusting on Allaah ﷻ, I commenced with the translation and explanation.

Today, with extreme joy and elation, we are presenting this prepared gift to the readers. In the elucidation and amendment of the Ahaadeeth, our viewpoints were education and spiritual nurturement, so that it would be beneficial for every class and an outstanding gift for gatherings of spiritual upliftment.

Finally, we ask Allaah ﷻ to bless this Religious and educational endeavour with the honour of acceptance and to grant the compiler, translator and publisher an immense reward. Aameen.

(Moulana) Sa`eed Ahmad Qamaruzzamaan

Bahrain

A brief biography of Imaam Nawawi ﷺ

His name and title

He was known as Abu Zakariyyaa. His name was Yahyaa bin Sharaf-ud-Deen. He is linked to the town of Nawaa.

His birth and upbringing

He was born in Shaam, in the city of Damascus, in a town by the name of Nawaa, in the year 631 AH.

He memorised the entire Qur'aan at a very young age and spiritually benefited from the Islaamic scholars of his town.

When he was eighteen years old, his father sent him to the Markaz of `Uloom and Ma`aarif in Damascus. There he enrolled in Daar-ul-Hadeeth Rawaahiyah and completed his pursuit of all the fields of knowledge at the tender age of thirty-two. In the year 655 AH, he became the Sheikh-ul-Hadeeth in the very same institution and became occupied with the composition of literature.

He reached such a peak of knowledge and sciences that he became an asylum for the entire creation. His strenuous efforts and assertions, that were coupled with his extraordinary natural intelligence and acumen just compounded the beauty and elegance. He mentions in his own words, "I did not sleep peacefully for six years and survived squarely on the food that was served by the Madrassah".

His life and personality

Imaam Nawawi ﷺ is a highly distinguished scholar of Hadeeth of the seventh century after the Hijrah (migration to Madeenah Munawwarah) and he is also one of the leaders in jurisprudence according to the Shaafi`ee school of thought. He attained such a high level of juristic foresight and ability to deduce rulings that he became the leader of all the Imaams and the one who would give preference to conflicting rulings, solely based on his verification and determination[1].

Sheikh Salaah-ud-Deen Subki gave him the titles of "Sheikh-ul-Islaam" and "Ustaadh-ul-Muta'akhireen" (teacher of all the latter Islaamic scholars). Haafidh Dhahabi ﷺ referred to him as "Imaam Haafidh", "Sheikh-ul-Islaam" and "`Alam-ul-Awliyaa".

He was an extreme worshipper of Allaah ﷻ and an ascetic. He would wear simple clothes, eat simple food and lead a difficult life. He was the protagonist of forbidding evil and commanding good and people would become awestruck by his mere sight. He was extraordinarily particular regarding his fear of Allaah ﷻ, his cleanliness and his acts of worship. His prestige and honour can very well just be imagined. He diligently treaded the path of the pious predecessors.

His written works and educational services

Imaam Nawawi's distinguished student, Imaam Sakhaawiﷺ, has enumerated up to fifty books and booklets

[1] Termed in the Madh`hab as "Saahib-ut-Tarjeeh".

of his in various fields and departments. There are some of his books that will keep his name alive for as long as the world remains in existence and are regarded as his monuments and masterpieces. They are as follows:

1. Sharh-ul-Muhadhab, comprising of twenty volumes.
2. Ar-Rawdhah.
3. Al-Minhaaj.
4. Sharhu Saheeh Muslim (Commentary on Saheeh Muslim). This commentary is, until today, an asylum in the field of Hadeeth and a torch for the Islaamic scholars. There is no teacher or learner in the field of Hadeeth who is not indebted and bound in gratitude to Imaam Nawawi ﷺ for his work.
5. Kitaab-ul-Adhkaar.
6. Riyaad-us-Saaliheen. Allaah ﷻ has blessed this book with extraordinary acceptance and it is studied and taught in abundance.
7. Tahdheeb-ul-Asmaa-wal-Lughaat.
8. Kitaab-ul-Mubhamaat.
9. Taqreeb.
10. Kitaab-ul-Arba`een, that is under reference.

All of these books have been beautified by the jewel of publication.

Imaam Nawawi ﷺ spent his entire life in learning and teaching Qur'aan, Hadeeth and all the other fields of Islaamic knowledge. This was his perpetual occupation. He occupied the post of Sheikh-ul-Hadeeth in the Daar-ul-Hadeeth of Damascus for a lengthy period of time and executed magnificent and splendid services for the Deen of Islaam.

His journey to the Aakhirat

Towards the end of his life, he left Damascus and relocated to his hometown in Nawaa. There, in the year 676 AH, at the age of forty-eight, he passed away. He did not leave behind any children, as he was never married. He lived an ascetic life of solitude.

May Allaah afford this great worshipper, ascetic individual and scholar of Hadeeth a place in the vicinity of His mercy and shade of His benevolence and kindness.

May Allaah grant the Muslims the ability to derive benefit from his vast knowledge. Aameen.

The introduction of Imaam Nawawi ﷺ

الحمد لله رب العالمين قيوم السموات والأرضين مدبر الخلائق أجمعين باعث الرسل – صلواته وسلامه عليهم– إلى المكلفين لهدايتهم وبيان شرائع الدين بالدلائل القطعية وواضحات البراهين أحمده على جميع نعمه وأسأله المزيد من فضله وكرمه وأشهد أن لا إله إلا الله الواحد القهار الكريم الغفار وأشهد أن سيدنا محمداً عبده ورسوله وحبيبه وخليله أفضل المخلوقين المكرم بالقرآن العزيز المعجزة المستمرة على تعاقب السنين وبالسنن المستنيرة للمسترشدين المخصوص بجوامع الكلم وسماحة الدين صلوات الله وسلامه عليه وعلى سائر النبيين والمرسلين وآل كل وسائر الصالحين

Hadhrat `Ali bin Abi Taalib ﷺ, Hadhrat `Abdullaah bin Mas`ood ﷺ, Hadhrat Mu`aadh bin Jabal ﷺ, Hadhrat Abu Dardaa ﷺ, Hadhrat `Abdullaah bin `Umar ﷺ, Hadhrat `Abdullaah bin `Abbaas ﷺ, Hadhrat Anas bin Maalik ﷺ, Hadhrat Abu Hurairah ﷺ and Hadhrat Abu Sa`eed Khudri ﷺ have all narrated the words of Nabi ﷺ with slight variations. The narrations are as follows:

من حفظ على أمتي أربعين حديثاً من أمر دينها بعثه الله يوم القيامة في زمرة الفقهاء والعلماء

Allaah ﷻ will, on the day of resurrection, resurrect the person who memorises forty Ahaadeeth pertaining to Religious matters for the benefit of my Ummah, with the band of Islaamic jurists and scholars.

وفي رواية أبي الدرداء: "وكنت له يوم القيامة شافعا وشهيدا"

The narration of Hadhrat Abu Dardaa ﷺ is, "And I will, on the day of resurrection, be an intercessor and a witness on his behalf".

وفي رواية ابن مسعود: قيل له: "ادخل من أي أبوب الجنة شئت"

The narration of Hadhrat Abdullah bin Mas`ood ﷺ is, "It will be said to him, "Enter Jannah from any of its doors that you wish!"

وفي رواية ابن عمر "كُتِب في زمرة العلماء وحشر في زمرة الشهداء"

The narration of Ibn `Umar ﷺ is, "He will be recorded amongst the band of Islaamic scholars and he will be raised with the martyrs".

The scholars of Hadeeth are unanimous regarding the fact that this Hadeeth, despite it being narrated via numerous chains, is weak.

Based on the above-quoted Hadeeth, innumerable compilations of Ahaadeeth by magnanimous Imaams and scholars, titled "Al-Arba`een", have come into existence. Examples are Hadhrat `Abdullaah bin Mubaarak ﷺ, `Aalim Rabbaani Muhammad bin Aslam Toosi ﷺ, Hasan bin Sufyaan Nasaa'i ﷺ, Abu Bakr Al-Aajurri ﷺ, Abu Bakr Muhammad bin Ibraaheem Asbahaani ﷺ, Daaraqutni ﷺ, Haakim ﷺ, Abu Nu`aim ﷺ, Abu `Abdur-Rahmaan Assulami ﷺ, Abu Sa`eed Warsi ﷺ, Abu `Uthmaan Saabooniﷺ, `Abdullaah bin Bahr Ansaari ﷺ, `Abdullaah bin Muhammad Ansaari ﷺ and Abu Bakr Baihaqi ﷺ. Besides them, innumerable Islaamic scholars, both of former as well as latter times, have all written books on this same topic.

Following in the footsteps of these eminent Imaams and Islaamic scholars, we have also, after taking the name of Allaah ﷻ, commenced with the task of compiling and

accumulating forty Ahaadeeth. That is because it is the principle and rule of the scholars of Hadeeth, that weak Ahaadeeth pertaining to the virtues of actions can be accepted.

The fact of the matter is that we have not commenced the task of compiling these Ahaadeeth only on the premise of this Hadeeth that was quoted. Rather, what we had in view was the other authentic Ahaadeeth of Nabi ﷺ, wherein Nabi ﷺ mentioned colossal rewards for the propagation of his Ahaadeeth. One example is as follows:

ليبلغ الشاهد منكم الغائب

Those present should convey to those who are absent.

نضر الله امرأً سمع مقالتي فوعاها فأدّاها كما سمعها

May Allaah ﷻ keep that person fresh who hears my words, memorises them and then conveys them as he heard them.

It is also worth mentioning, that some of the former Islaamic scholars compiled forty Ahaadeeth on the fundamentals of Islaam, some on the branches of Islaam, some on the encouragement of Jihaad, some on the topic of ascetism from the world, some on etiquettes, etc. We, however, keeping in mind the most important aspect of all, selected the Ahaadeeth. What that means is that we selected such Ahaadeeth that comprise of all these aspects. Every Hadeeth, on its own, is, from all the Islaamic fundamentals, one indispensable fundamental, that has been termed by the Islaamic scholars as "The foundation of Islaam", "half of Islaam" or "a third of Islaam".

Together with that, I have also taken great care and ensured that all the Ahaadeeth are Saheeh (authentic). Rather, most of the Ahaadeeth have been taken from Saheeh Bukhaari and Saheeh Muslim.

Over and above that, we have also dropped off the chains of narration of the Ahaadeeth, in order to facilitate its memorisation and widespread benefit.

Finally, we are hopeful that every person who believes and is certain about the day of resurrection will appreciate and value these precious Ahaadeeth. That is because attention has been drawn in this compilation of Ahaadeeth towards the fundamental Islaamic principles, as well as all other acts of obedience. By studying these Ahaadeeth, one will become well acquainted with that.

وعلى الله اعتمادي وإليه تفويضي واستنادي وله الحمد والنعمة وبه التوفيق والعصمة

My reliance is solely upon Allaah عز وجل, my matters are handed over only to Him, my support is derived only from Him, only to Him belongs all praise and bounties and ability to do good and protection are only bestowed by Him.

Actions are based upon the intentions

(1)

عَنْ أَمِيرِ المؤمِنينَ أَبِي حَفْصٍ عُمَرَ بْنِ الخَطَّابِ رَضيَ اللهُ تعالى عنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ يَقُولُ: إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلى اللهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيْبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلى مَا هَاجَرَ إِلَيْهِ

رواه إماما المحدثين أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة بن بَرْدِزْبَهْ البخاري وأبو الحسين مسلم بن الحجَّاج بن مسلم القشيري النيسابوري في صحيحيهما اللَذين هما أصح الكتب المصنفة

Translation

Hadhrat Ameer-ul-Mu'mineen `Umar bin Khattaab ﷺ narrates that he heard Nabi ﷺ saying, "(The rewards) for actions are based upon the intentions and every person will receive that which he intends. Hence, (for example), the person whose migration is for Allaah ﷻ and His Rasool ﷺ, then his migration will be towards Allaah ﷻ and His Rasoolﷺ. Whoever's migration is for the attainment of the world or for the purpose of marrying a certain woman, then (according to Allaah ﷻ), his migration will be towards that which he migrated".

(Bukhaari and Muslim)

Commentary

This Hadeeth is extremely important. It indicates to the fact that the basis for the acceptance of actions in the court of Allaah ﷻ is squarely upon the focus of the heart and the

intention. Only according to the intention of a person will he receive his reward from Allaah ﷻ, notwithstanding how impeccable the action might seem. If the action was not carried out for Allaah ﷻ, then it will not be worthy of acceptance in the Aakhirat and the doer will receive absolutely no reward for it.

Hence, every Muslim should ensure that he rectifies his intention before carrying out any good deed. All good deeds should be carried out only for the pleasure of Allaahﷻ and success in the Aakhirat.

An explanation of Islaam, Imaan and Ihsaan

(2)

عَنْ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُ أَيضاً قَال: بَيْنَمَا نَحْنُ جُلُوْسٌ عِنْدَ رَسُولِ اللهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ شَدِيْدُ سَوَادِ الشَّعْرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَبِيِّ صلى الله عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم اَلْإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدَاً رَسُولُ اللهِ وَتُقِيْمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ البيْتَ إِنِ اِسْتَطَعتَ إِلَيْهِ سَبِيْلاً قَالَ: صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِيْ عَنِ الإِيْمَانِ قَالَ: أَنْ تُؤْمِنَ بِالله وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِيْ عَنِ الإِحْسَانِ قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ: مَا الْمَسئُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ: فَأَخْبِرْنِيْ عَنْ أَمَارَاتِهَا قَالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ ترى الْحُفَاةَ العُرَاةَ العَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُوْنَ فِي البُنْيَانِ ثُمَّ انْطَلَقَ فَلَبِثَ مَلِيَّاً ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ

رواه مسلم

Translation

It is narrated from Hadhrat `Umar ﷄ that he said, "We were seated with Nabi ﷺ one day when a man suddenly appeared before us. His clothes were extremely white, his hair was pitch black, no sign of journey could be discerned upon him and none of us recognised him. He sat by Nabi ﷺ, rested his knees against the knees of Nabi ﷺ and placed his hands upon his thighs.

He then said, "Inform me about (the reality of) Islaam." Nabi ﷺ said, "Islaam means that you testify that there is no deity worthy of worship but Allaah ﷻ and that Muhammad ﷺ is His Messenger, that you establish Salaah, discharge Zakaat (obligatory charity), fast during the month of Ramadhaan and perform Hajj (pilgrimage), if you possess the means to do so." The man said, "You are correct." (Hadhrat `Umar رضي الله عنه said), "We were astounded that he was asking Nabi ﷺ and confirming his answer as well.

He then said, "Inform me about Imaan." Nabi ﷺ said, "Imaan means that you believe in Allaah ﷻ, His angels, His books, His Messengers, in the final day and that you believe in good and bad predestination."

He said, "You are correct. Inform me about Ihsaan." Nabi ﷺ said, "Ihsaan means that you worship Allaah ﷻ as though You are looking at Him. If you cannot see Him, then (envisage that) He is looking at you."

The man said, "Inform me about the hour, i.e. (when will the day of resurrection come?)" Nabi ﷺ said, "The one questioned is less acquainted with the answer than the questioner." He said, "Inform me about its signs." Nabi ﷺ said, "A slave-girl will give birth to her master and you will see barefoot, naked and poor shepherds competing with each other in the heights of their buildings."

The person then left, so, I remained waiting for a while. Nabi ﷺ thereafter said, "Oh `Umar! Do you know who the questioner was?" I said, "Allaah ﷻ and His Rasool ﷺ

know best." Nabi said, "He was Jibreel, who came to you to teach you Your Deen."

(Muslim)

Commentary

This Hadeeth is famously known as the Hadeeth of Jibreel. It comprises of the fundamental principles of Islaam. All the outer and inner actions have been explained in this Hadeeth. Just as Soorah Faatihah is referred to as Umm-ul-Qur'aan (mother of the Qur'aan), this Hadeeth is referred to as Umm-ul-Hadeeth (the mother of Hadeeth).

In this Hadeeth, Hadhrat Jibreel, in the form of a human being, came into the lesson room of Nabi. He very clearly asked regarding Islaam, Imaan, etc., so that, in light of the answers of Nabi, the principles and fundamentals of Islaam could become vividly clear.

Hence, when Hadhrat Jibreel asked about Islaam, Nabi enumerated the following five pillars of Islaam:

1. Testification of the Kalimah Tayyibah, i.e. (The oneness of Allaah and the Prophethood of Nabi).
2. The establishment of Salaah.
3. The discharging of Zakaat.
4. Fasting during the month of Ramadhaan.
5. Performance of Hajj with the condition of ability to do so.

When the questioner asked about Imaan, Nabi enumerated six things that one needs to believe in. This is

known as Imaan-e-Mufassal (detailed Imaan) and is as follows:

1. Allaah ﷻ.
2. His angels.
3. His books.
4. His Messengers.
5. The final day.
6. Good and bad predestination.

When the questioner asked regarding Ihsaan, Nabi ﷺ answered him in the following manner, "Worship Allaahﷻ as though you are looking at Him. If you cannot attain this level, then at least worship Allaah ﷻ, knowing that He is looking at you." If a person envisages this, it will create submissiveness and humility in his acts of worship. That means that a person will not be able to attain the treasure of carrying out good deeds together with good intentions, except by being overcome, at all times, with the thought that he is, so to say, looking at Allaah ﷻ or that he is before Allaah ﷻ and Allaah ﷻ is looking at him.

When the questioner asked about the day of judgement, Nabi ﷺ informed him that both of their knowledge regarding it was the same. The questioner then asked regarding the signs of the day of judgement. Nabi ﷺ, therefore, mentioned the following two signs:

1. Women will give birth to such daughters who will rule them. That means that such children will be born who will rule over their parents and will disobey them. The relationship between a mother and daughter has been presented merely as an illustration.

2. Barefoot, naked and poor shepherds will build skyscrapers and boast amongst themselves. That means that power will become the lot of people deprived of etiquettes and good manners and stripped of intellect and concern. There will exist such an abundance and overflow of wealth, that they will have nothing else to do but to compete with each other. All their wealth will be spent only in buildings.

The five pillars of Islaam

(3)

عَنْ أَبِيْ عَبْدِ الرَّحْمَنِ عَبْدِ اللهِ بْنِ عُمَرَ بْن الخَطَّابِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَبِيَّ صلى الله عليه وسلم يَقُوْلُ: بُنِيَ الإِسْلامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُوْلُ اللهِ وَإِقَامِ الصَّلاةِ وَإِيْتَاءِ الزَّكَاةِ وَحَجِّ البَيْتِ وَصَوْمِ رَمَضَانَ

رواه البخاري و مسلم

Translation

It is narrated from Abu `Abdur-Rahmaan `Abdullaah bin `Umar bin Khattaab ﵄ that he heard Nabi ﷺ saying, "Islaam is built upon five things; Testification that there is no deity worthy of worship but Allaah ﷻ, that Muhammad ﷺ is His Messenger, establishment of Salaah, discharging of Zakaat, Hajj of the Ka`bah and fasting during the month of Ramadhaan."

(Bukhaari and Muslim)

Commentary

These five things are regarded as the foundation of Islaam. Just as the stability of a building depends on the depth of its foundation, similarly, resolute Islaam is impossible without deep-rooted Imaan. Just as walls and doors are necessary for the completion and beautification of a building, similarly, the building of Islaam is completed and beautified by means of righteous deeds.

From this Hadeeth, the importance of Salaah, fasting, Zakaat and Hajj, together with Imaan, can be gaged.

The condition of the Muslims, today, is that a large majority of them have abandoned Salaah. From amongst those who perform their Salaah, many do not discharge their Zakaat. Some only fast and do not even go close to performing Salaah or discharging Zakaat. Some are concerned about Salaah, fasting and Zakaat, but are negligent with regards to Hajj.

These people should spare a moment to think that Islaam is a combination of all these actions. Therefore, in order to be a Muslim, it is necessary to practice on all of them. Deficiency in the fulfilment of any of these deeds will result in weakness of the building.

Actions are based upon their endings

(4)

عَنْ عَبْدِ اللهِ بنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُوْلُ اللهِ صلى الله عليه وسلم وَهُوَ الصَّادِقُ المَصْدُوْقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِيْ بَطْنِ أُمِّهِ أَرْبَعِيْنَ يَوْماً نُطْفَةً ثُمَّ يَكُوْنُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُوْنُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ إِلَيْهِ المَلَكُ فَيَنفُخُ فِيْهِ الرُّوْحَ وَيُؤْمَرُ بِأَرْبَع كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيْدٌ فَوَاللهِ الَّذِي لاَ إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّى مَا يَكُوْنُ بَيْنَهُ وَبَيْنَهَا إِلَّاذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَايَكُونُ بَيْنَهُ وَبَيْنَهَا إلا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا

رواه البخاري ومسلم

Translation

Hadhrat `Abdullaah bin Mas`ood says that Nabi ﷺ, who was truthful as well as attested, said to them, "The raw material for your creation remains, in the form of a Nutfah, in the womb of your mother, for a period of forty days. (That means that there is no substantial change and alteration during the first forty days. There is merely some clotting of blood, that is termed as "Nutfah"). Thereafter, it remains as a blood clot for the same period of days, then as a lump of flesh for the same period of days. (During that time, the formation of the limbs and construction of the bones also starts).

Thereafter, Allaah ﷻ sends an angel to it and it blows the soul into it. The angel is issued four commands; to record its sustenance, its lifespan, its actions and whether it will be fortunate or unfortunate.

By the oath of that being besides Whom there is no deity worthy of worship! Some people will carry out actions of

the dwellers of Jannah until there remains only a handspan between them and Jannah, however, destiny will overcome them and they will carry out an action of the dwellers of Jahannam, due to which they will enter therein. Some people will carry out the actions of the dwellers of Jahannam until there remains a handspan between them and Jahannam. Destiny will then overcome them and they will carry out an action of the people of Jannah, due to which they will enter therein.

(Bukhaari and Muslim)

Commentary

In this Hadeeth, the details and stages of the creation of man, that he traverses in the womb of his mother until the blowing of the soul in his body, are explained. Thereafter, Nabi ﷺ makes mention of predestination, that is written by an angel at the time of blowing in the soul. That angel is appointed by Allaah ﷻ. In that book of destiny, the following details are written:

1. The actions of the person.
2. His lifespan and the time of his death.
3. His sustenance.
4. The details of whether he will be fortunate or unfortunate.

It is ascertained from this Hadeeth that Taqdeer (predestination) is such an inevitable and certain issue that cannot be altered. Taqdeer (predestination) is true and it is incumbent to believe in it.

A few aspects can be deduced from this Hadeeth:

1. The decision regarding whether any person will enter Jannah or Jahannam cannot conclusively be passed in this world.
2. No person should think to himself that he will enter Jannah, trusting upon his actions. It is incorrect to boast over one's actions because one's ultimate end is unknown.
3. Actions are based upon their conclusions, therefore, every person needs to continuously ask Allaah ﷻ for a good ending.
4. A believer should not sit at ease until death, rather, he should cultivate the fear of an evil end. No person knows whether or not he will pass away with Imaan (belief).
5. One should always ask Allaah ﷻ for a pleasant end.

Prohibition from innovations

(5)

عَنْ أُمِّ المؤمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ – رَضِيَ اللهُ عَنْهَا – قَالَتْ: قَالَ رَسُوْلُ اللهِ: مَنْ أَحْدَثَ فِيْ أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

رواه البخاري ومسلم

وَفِيْ رِوَايَةٍ لِمُسْلِمٍ مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Translation

Hadhrat Umm-ul-Mu'mineen `Aaishah رضي الله عنها narrates that Nabi ﷺ said, "Whoever initiates in our Sharee`at (Islaam) any such action that is unfounded, then that action is false and rejected."

(Bukhaari and Muslim)

The following is also stated in a narration by Imaam Muslim رحمه الله, "Whoever initiates an action that we have not sanctioned, then that action is rejected."

Commentary

Islaam is a perfect, complete, clear and unambiguous religion, wherein there is absolutely no scope for amendments, modifications and alterations. To initiate any new action and add it to Islaam and to add something from one's own side to Islaam that is actually alien to Islaam will be deemed as explicit deviation. Allaah عز وجل has, Himself, stated in the Noble Qur'aan:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Today, I have completed Your Deen (Islaam) for you.

Nabi has also emphatically stated, "I have left you on such a path, the day and night of which are equal. Only the one who is destined for ruination and destruction will sway from it."

Hadhrat Imaam Maalik has said, "The one who has carried out any innovation in Islaam has, so to say, understood that Muhammad has fallen short and erred in conveying the commands of Allaah."

(He has, so to say, claimed, "Nabi has not conveyed the entire Islaam, therefore, I, from my own side, by inventing some new action, am completing this deficient Deen of Islaam.")

Similarly, numerous warnings have been sounded for those who practice upon innovations in Islaam. Nabi has said, "Allaah does not accept the Salaah, fasting, Hajj, `Umrah, Jihaad, voluntary and obligatory acts of an innovator. Such a person exits the fold of Islaam just as a strand of hair is extracted from kneaded dough."

(Ibn Maajah)

As long as a person does not desist from his innovations, Allaah does not accept his repentance. Nabi has said, "Allaah withholds the repentance of an innovator until he gives up his innovation". (Tabraani)

On the other hand, the Sunnah is lifted from the innovator. That means that he is not blessed with the divine ability to practice upon the Sunnah. Nabi has said, "A Sunnah is snatched away from any nation that invents any new

action. Hence, grasping the Sunnah is better than creating any new action".

The person who initiated the innovation will receive the same sin as all those who practice upon the innovation. Nabi ﷺ has said, "The person who revives and practices upon any Sunnah of mine that has been neglected after me will receive the same rewards as all those who practice upon it. That will not decrease the rewards of the other people in the least bit. The person who initiates any misleading innovation, with which Allaah ﷻ and His Rasool ﷺ are unhappy with, will receive the same sin as all those who practice upon that innovation, without any decrease in their sin". (Ibn Maajah)

By practicing upon the Sunnah, a person accrues the pleasure of Allaah ﷻ and His Rasool ﷺ and also receives rewards equal to that of one hundred martyrs. Nabi ﷺ has said, "The person who, at such a time when corruption and disputes become rampant amongst my followers, firmly adheres to practicing upon my Sunnah, will receive a reward equal to that of one hundred martyrs." (Baihaqi)

Abstention from dubious deeds

(6)

عَنْ أَبِيْ عَبْدِ اللهِ النُّعْمَانِ بْنِ بِشِيْر رضي الله عنهما قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صلى الله عليه وسلم يَقُوْلُ: إِنَّ الحَلالَ بَيِّنٌ وَإِنَّ الحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُوْرٌ مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيْرٌ مِنَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِيْنِهِ وعِرْضِه وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الحِمَى يُوشِكُ أَنْ يَقَعَ فِيْهِ أَلا وَإِنَّ لِكُلِّ مَلِكٍ حِمَىً أَلا وَإِنَّ حِمَى اللهِ مَحَارِمُهُ أَلا وإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ وإِذَا فَسَدَت فَسَدَ الجَسَدُ كُلُّهُ أَلا وَهيَ القَلْبُ

رواه البخاري ومسلم

Translation

It is narrated from Hadhrat Nu`maan bin Basheer ﷺ that he heard Nabi ﷺ saying, “The lawful things are clear and the unlawful things are clear and between the two there are such dubious things, regarding the lawfulness and unlawfulness of which many people are unaware. Hence, the person who abstains from the dubious things secures his Religion and his honour and the one who becomes entangled in dubious things is very likely to become entangled in the unlawful things.

It is just like the example of the person who allows his animals to graze within close proximity of a restricted pasture. That means that there exists a very high possibility of his animals entering the restricted pasture.

Pay careful attention! Every king has a restricted pasture! Pay careful attention! The restricted pasture of Allaah ﷻ is the prohibitions and unpermitted deeds!

Pay careful attention! There is a piece of flesh within the body, that if reformed, will result in the reformation of the entire body and when corrupted, will result in the corruption of the entire body. Pay careful attention! That is the heart!

(Bukhaari and Muslim)

Commentary

It is through the bounty and kindness of Allaah عزّ وجلّ that He has not made the permissible and impermissible actions unclear or vague for His slaves. Rather, Allaah عزّ وجلّ has clarified the permitted acts and has also clearly expounded the unpermitted acts.

Hence, there is absolutely no reproach on a person who adopts any act that is explicitly permissible. Similarly, it is incumbent to abandon any act that is explicitly impermissible. Over and above that, there are other types of actions that arise as well, the permissibility and impermissibility of which are vague. Such actions are termed as "Mushtabihaat" and vagueness and confusion are encountered with regards to their rulings.

Nabi ﷺ has, in this Hadeeth, regarding such matters and issues, mentioned such a comprehensive principle and rule, that, if practiced upon in such instances, can become a complete guide for man. The principle is that one should abstain from carrying out such actions that are vague and unclear in their rulings. In Islaam, the abstention from such actions is termed as "Taqwaa". This form of piety and abstention serves as a medium for closing the doors to numerous other explicitly impermissible actions.

Only a person with a sound heart that is filled with fear and concern for the Aakhirat will be able to abstain from impermissible and dubious actions. The fundamental propellant for the execution of good deeds and abstention from evil deeds is the heart. Apparently, the heart seems very small, however, it rules the entire body. Hence, if the heart is correct, then the entire body will be correct and if it is incorrect, then the entire body will also be incorrect. Therefore, in order to lead a life of piety, the rectification of the heart is crucial. The rectification of the heart results in the rectification of the entire physical system of man.

Well-wishing and integrity

(7)

عَنْ أَبِيْ رُقَيَّةَ تَمِيْم بْنِ أَوْسٍ الدَّارِيِّ رضي الله عنه أَنَّ النبي صلى الله عليه وسلم قَالَ: الدِّيْنُ النَّصِيْحَةُ قُلْنَا: لِمَنْ يَارَسُولَ اللهِ؟ قَالَ: للهِ وَلِكِتَابِهِ ولِرَسُوْلِهِ وَلأَئِمَّةِ المسْلِمِيْنَ وَعَامَّتِهِمْ

رواه مسلم

Translation

Hadhrat Tameem Daari ﵁ narrates that Nabi ﷺ said, "Deen (Islaam) is well-wishing and integrity!" (Hadhrat Tameem Daari ﵁ said), we asked, "For whom, oh Rasool of Allaah ﷻ?" Nabi ﷺ said, "For Allaah ﷻ, for the book of Allaah ﷻ, for the Muslim leaders and for the Muslim masses."

(Muslim)

Commentary

This Hadeeth is from amongst the "جوامع الكلم" (few words that contain oceans of meaning). Imaam Nawawi ﵀ has written that this Hadeeth contains all the aims and objectives of Islaam. He says that its practical implementation is, so to say, the fulfilment of the entire purport and tenor of Islaam. In explaining that, he says that the reason behind that is that absolutely no branch or facet of Islaam has been excluded from the subject-matter of this Hadeeth.

In this Hadeeth, Islaam has been explained as sincerity and well-wishing for Allaah ﷻ, the Book of Allaah ﷻ, the Rasool of Allaah ﷻ, the Muslim leaders and the Muslim masses.

1. Sincerity and well-wishing with Allaah means to believe in Him and, with love and honour, to fully obey Him. It also means to fear Allaah and thereby abstain from His disobedience.
2. Sincerity with the Book of Allaah means absolute belief and conviction that it is the true speech of Allaah. Together with that, it also means to attain proficiency in its recitation and teachings and to practice upon its rulings.
3. Sincerity with the Rasool of Allaah means belief in his Prophethood, acting in accordance with his beautiful way of life and understanding felicity to be intrinsic with his obedience.
4. Sincerity with the Muslim leaders means obedience to them in permissible duties, offering them reminders at opportune times if they become heedless and negligent and making an effort, in the best possible manner, to rectify them.
5. Sincerity with the Muslim masses means dealing sympathetically with them and fully considering what is best for them. It also means that one should not hesitate to help and assist them, to create the consciousness of Islaam within them and to call them towards the obedience of Allaah.

By means of this explanation, every person can understand how this Hadeeth encompasses the entire Islaam.

The dignity of a Muslim

(8)

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ قَالَ: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُوْلُ اللهِ وَيُقِيْمُوْا الصَّلاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءهَمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلامِ وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى

رواه البخاري ومسلم

Translation

Hadhrat Ibn `Umar ﷺ narrates that Nabi ﷺ said, "I have been commanded to fight the people until they testify that there is no deity worthy of worship, but Allaah ﷻ, that Muhammad ﷺ is the Rasool of Allaah ﷻ, establish the Salaah and discharge the Zakaat. Once they do that, they have secured their lives and wealth from me, except with regards to the right of Islaam and their reckoning will be carried out by Allaah ﷻ."

(Bukhaari and Muslim)

Commentary

In this Hadeeth, Nabi ﷺ has announced an extremely important and fundamental principle regarding Islaamic war. The principle is that there is no other objective for our war, but to place the slaves of Allaah ﷻ on the path of His worship and to save them from eternal chastisement. Hence, the person who enters the fold of Islaam has completely secured his life and his wealth from us.

Yes, if, after accepting Islaam, he carries out any action due to which any Islaamic punishment becomes binding upon

him, then he will be punished accordingly. The mere acceptance of Islaam does not provide amnesty from the constitutional Islaamic laws.

Judgement, in Islaam, is passed according to the apparent conditions and the reckoning of the inner hidden conditions is handed over to Allaah ﷻ. Allaah ﷻ is the knower of the unseen and is fully aware of the belief and disbelief in the perpetrator's heart.

Dutybound according to capacity and abstention from unnecessary questions

(9)

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ الله تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صلى الله عليه وسلم يَقُوْلُ: مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِيْنَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلافُهُمْ عَلَى أَنْبِيَائِهِمْ

رواه البخاري ومسلم

Translation

Hadhrat Abu Hurairah, `Abdur-Rahmaan bin Sakhr ﷺ said that he heard Nabi ﷺ say, "Abstain from that which I have prevented you from and execute, according to your capacity, that which I have commanded you to do. What destroyed the previous nations was their abundant questions and differing with their Ambiyaa ﷺ."

(Bukhaari and Muslim)

Commentary

This Hadeeth is also from amongst the "جوامع الكلم" (few words that contain oceans of meaning). Countless rulings are deduced from the statement of Nabi ﷺ regarding execution of commands according to capacity. For example, if a person is unable to stand and offer Salaah, then he should sit and do so and if he is unable to sit as well, then he should lay down and offer his Salaah. Also, if making an entire Wudhu is harmful for any limb of the body, then the rest of the limbs will be washed and a wet hand will be passed over the effected limb. As far as possible, this ruling is

general. That means that man, in thousands of instances, will be able to find ways to execute the commands (of Allaah ﷻ).

Over and above that, abundant questioning has also been prohibited in the Hadeeth. That is because the previous nations encountered destruction on that very basis. On account of unnecessary questions and quibbling, the spirit of practice and implementation decreases, resulting in a person becoming quarrelsome. Hence, this Ummah should ensure that it does not thread the path of destruction. It should abstain from unnecessary questions and should practice on all the branches of Islaam.

When the Bani Israa'eel were commanded to slaughter the cow, they resorted to baseless and futile questions. They asked regarding its colour, its age, etc., whereas, if they, after receiving the command, slaughtered any cow, they would have fulfilled the command.

The importance of consuming Halaal food

(10)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ: إِنَّ اللهَ تَعَالَى طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّباً وَإِنَّ اللهَ أَمَرَ المؤْمِنِيْنَ بِمَا أَمَرَ بِهِ المرْسَلِيْنَ فَقَالَ: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحاً) وَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَغُذِيَ بِالحَرَامِ فَأَنَّى يُسْتَجَابُ لذلك

رواه مسلم

Translation

Hadhrat Abu Hurairah ﵁ narrates that Nabi ﷺ said, "Allaah ﷻ is pure and accepts only pure things. He has issued the same command to the believers that He has issued to the Ambiyaa ﵈.

Allaah ﷻ says in Qur'aan: (Oh Rusul! Eat from the pure things and carry out good deeds. Surely, I am fully aware of all that you do.)

Allaah ﷻ also says: (Oh believers! Eat from the pure things that we have provided you with.)"

Nabi ﷺ then made mention of a man with dishevelled hair and covered in dust, who is on a lengthy journey. This man stretches his hands out towards the sky (and supplicates in the following words), "Oh my Rabb!", however, his food, drink and clothes are all Haraam and he has been nourished by Haraam. Nabi ﷺ said, "How can such a person's Du`aa ever be accepted?!"

(Muslim)

Commentary

Earning and seeking permissible and pure income is Fardh (obligatory). Islaam has highly emphasised it. The Ambiyaa and the righteous slaves of Allaah have always earned their income via permissible avenues.

Sustenance can be attained in one of two ways, i.e. via the permissible avenues or via the impermissible avenues. The one who earns his sustenance via permissible avenues is revered in the eyes of one and all and is also beloved in the sight of Allaah. Allaah accepts the different acts of worship of such a person. Neither is any act of worship, nor any Du`aa accepted from the one who earns his sustenance via impermissible avenues and who consumes (Haraam) impermissible things. Acceptance depends on the usage of permissible sustenance. That is why it is said that Du`aa has two wings; consumption of Halaal and honesty.

Today, countless supplications are made and, for the repelling of hardships and calamities, people cry and plead before Allaah. Despite all of that, these supplications still go unaccepted. How could they ever be accepted, whereas the consciousness to abstain from Haraam is totally non-existent?

Allaah accepts only those things that are Halaal and pure. This is a refutation against those people who give out some charity from their impermissible income. Thereafter, these people feel that all their wealth has become purified, whereas the charity that was given out is not even accepted. The Fuqahaa (Islaamic jurists) have written that

the Imaan (belief) of the person who gives Sadaqah (charity) from his impermissible income is in jeopardy.

Hadhrat Sufyaan Thowri says that the similitude of the one who spends impermissible wealth in righteous avenues is like the one who washes and attempts to purify his clothes with urine.

What a shame it is that many people, for the luxurious lifestyles of their families, earn impermissible income and prepare, thereby, the fire of Jahannam for themselves! They fall into this trap, whereas on the day of resurrection, all close family members will go their own ways, leaving them to solely give account for their impermissible income.

Some people say that since finding Halaal in today's times is impossible, abstention from Haraam is also rendered unavoidable. This statement is totally incorrect and a deception of the devil! Those people who, today as well, in the most modern of surroundings and localities, aspire to acquire Halaal income, are granted only such by Allaah. Over and above that, Allaah grants them extraordinary blessings and bestows theirs hearts with contentment and tranquility.

Nabi has said, "If the buyer and the seller both speak the truth and disclose the faults in their goods, then they will both be blessed in their transaction. If they conceal the faults in their goods and speak lies, then their transaction will be void of blessings". (Bukhaari)

Such people will also be favoured with high ranks in the Aakhirat. It is mentioned in one Hadeeth:

التَّاجِرُ الصَّدُوقُ الأَمِينُ مَعَ النَّبِيِّينَ، وَالصِّدِّيقِينَ، وَالشُّهَدَاءِ

(الترمذي)

The truthful and trustworthy businessman will be with the Ambiyaa ﷺ, the highly truthful ones and the martyrs.

(Tirmidhi)

Contrary to that, those people do not acquire peace of heart, who, in search of worldly riches and income, do not differentiate between Halaal and Haraam, whose gazes are set only on earning wealth, who, day and night, by toiling and working, amass heaps and piles of wealth, who acquire limitless worldly luxuries and who secure for themselves every type of means for comfort. Such people become agitated, lose their senses and, in order to sleep at night, take sleeping pills. They are perpetually overcome with a sense of terror and fear and, even after spending millions, are unable to attain peace and contentment of heart. The wealth of such people falls prey to deprivation of blessings and is sometimes destroyed in a jiffy. All their wealth is then lost even quicker than it was acquired. In the world, none of their acts of worship are accepted, their supplications go unaccepted and they will have to come face to face with the punishment of Allaah ﷻ in the Aakhirat.

It is narrated in a Hadeeth (narrated by Imaam Tirmidhi ﷺ) that the flesh that has been nourished by Haraam will not enter Jannah. The flesh that has been nourished by Haraam is best-suited for Jahannam.

Abstention from doubtful things

(11)

عَنْ أَبِي مُحَمَّدٍ الحَسَنِ بنِ عَلِيّ بنِ أَبِي طالبٍ سِبْطِ رَسُولِ اللهِ صلى الله عليه وسلم وَرَيْحَانَتِهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: حَفِظْتَ مِنْ رَسُوْلِ اللهِ صلى الله عليه وسلم: دَعْ مَا يَرِيْبُكَ إِلَى مَا لاَ يَرِيْبُكَ

رواه الترمذي والنسائي وقال الترمذي: حديث حسن صحيح

Translation

Hadhrat Hasan ﵁ says that he memorised the following words from Nabi ﷺ; "Abandon those things that confound you for those things that do not confound you!"

(Tirmidhi and Nasaa'i)

Commentary

The purport of this Hadeeth is that if a person is unsure regarding the permissibility or impermissibility, correctness or incorrectness or veracity or falsehood of any action, i.e. there exists a correct and an incorrect dimension, then it is the demand of his Imaan (belief) that he should abstain from it. In other Ahaadeeth, this has been described as a sign of the people of Taqwa (the righteous ones). This has been explained under the commentary of the sixth Hadeeth (of this book).

This Hadeeth, just as it provides guidance with regards to Islaamic affairs, also sheds light on guidelines regarding worldly affairs. That means that if any person does not have an open heart regarding any action and his heart is not at ease regarding it, then he should not carry it out.

When his heart opens up to any action and he acquires peace of heart regarding it, then only should he carry it out.

This very same principle has been highlighted in another Hadeeth by Nabi ﷺ, when he said:

استفت قلبك

Seek the ruling from your heart!

Allaah ﷻ has beautified the heart of every believer with the light of Imaan. This spiritual light of Imaan serves as a guiding light for him in his worldly and Religious affairs. This light, in another Hadeeth, has been described in the following manner:

اتَّقُوا فِرَاسَةَ المؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

Fear the foresight of the believer, for he surely sees with the light of Allaah ﷻ.

Abstention from futility

(12)

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم: مِنْ حُسْنِ إِسْلامِ الْمَرْءِ تَرْكُهُ مَا لاَيَعْنِيْهِ

حديثٌ حسنٌ رواه الترمذي وغيره هكذا

Translation

Hadhrat Abu Hurairah ﷺ narrates that Nabi ﷺ said, "Included in the beauty and perfection of a person's Islaam is his abandonment of futile activities."

(Tirmidhi)

Commentary

Human beings are the noblest creation of Allaah ﷻ and Allaah ﷻ has attached great value to them. The reason for their creation is something extremely momentous. They should not destroy the capital and ability that Allaah ﷻ has placed within them. Instead, they should use it correctly and attain the pleasure and nearness of Allaah ﷻ. They should not squander their precious time and limited moments on unnecessary and futile activities, wherein there lies neither any worldly, nor any religious benefit.

A believer remains in the constant state of displaying the best of conduct and carrying out such actions that will increase his rewards to the greatest extent. Together with abstaining from the disobedience of Allaah ﷻ, a believer, in all of his initiatives and deeds, always keeps the felicity of both the worlds in view.

In short, abstaining from unnecessary and futile activities, together with safeguarding oneself from useless and vain engagements and activities, is a demand of complete Imaan (belief) and the beauty and adornment of his Islaam. This concept is, in the context of self-rectification, termed as,

"ترك ما لايعني".

A person once asked the wise Hadhrat Luqmaan how he had acquired his wisdom, so he replied, "It was attained by speaking the truth, fulfilling trusts and abstaining from futile activities."

Perfect Imaan (belief)

(13)

عَنْ أَبِيْ حَمْزَةَ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ تَعَالَى عَنْهُ خَادِمِ رَسُوْلِ اللهِ صلى الله عليه وسلم عَنِ النَبِيِّ صلى الله عليه وسلم قَالَ: لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ

رواه البخاري ومسلم

Translation

Hadhrat Anas رضي الله عنه, the servant of Rasoolullaah ﷺ, narrates that Nabi ﷺ said, "None of you can be complete in your Imaan (belief) until you love for your brother what you love for yourself."

(Bukhaari and Muslim)

Commentary

We learn from this Hadeeth that a person should deal with others in a manner that he would love to be dealt with. We also learn that if a person deems something as unsuitable for himself, then he should deem it the same for others as well. The presence of this characteristic in a person's personality, according to the saying of Nabi ﷺ, is a sign of complete Imaan.

For example, we desire that people should deal sympathetically and in a dignified and respectful manner with us. We also desire that they should grant us respite in repayment of their loans and should not deal mercilessly and harshly with us. We should also, in a like manner, deal with others.

In brief, just as we are desirous of attaining all the felicities of this world and the next, we should also be desirous for the attainment of the same by all of our Muslim brothers and sisters.

The gist of it all is that in order to reach the foundation of belief and attain its special blessings, it is also important that a person should be cleansed of selfishness. His heart should, at the same time, possess such a high level of well-wishing that he desires for his Muslim brothers the same bounties, favours and pleasant conditions that he desires for himself. Together with that, he should dislike for others those conditions and affairs that he dislikes for himself. Without this condition, a person cannot be a bearer of complete Imaan.

The sanctity of a Muslim's blood

(14)

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ: لا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلاَّ بإِحْدَى ثَلاثٍ: الثَّيِّبُ الزَّانِيْ وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِيْنِهِ المفَارِقُ للجمَاعَةِ

رواه البخاري ومسلم

Translation

Hadhrat `Abdullaah bin Mas`ood ﷺ narrates that Nabi ﷺ said, "It is impermissible to shed the blood of a Muslim, except for one of three reasons; adultery of the married person, murder and the abandonment of Islaam together with severance from the Muslim masses."

(Bukhaari and Muslim)

Commentary

The life of a Muslim is extremely valuable. It is narrated in some Ahaadeeth that Nabi ﷺ said that if all the inhabitants of the skies and the earth gather in order to murder a single believer, Allaah ﷻ will throw every single one of them, headlong, into the fire of Jahannam.

It is also narrated that the destruction of the entire universe, in the sight of Allaah ﷻ, holds no weight in comparison to the murder of a single believer.

It has been narrated in this Hadeeth, keeping this exact fact in view, that, under no circumstances, is the spilling of a Muslim's blood permissible. Yes, if a married person commits adultery, then he will be stoned to death, if a Muslim unjustly murders another Muslim, then he will be

killed as well and if a person turns away from Islaam, becomes a disbeliever and exits the fold of Islaam, he will, after refusing to re-enter the fold of Islaam, despite being invited to do so, also be killed.

Islaamic etiquettes

(15)

عَن أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: مَنْ كَانَ يُؤمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلْيَقُلْ خَيْرَاً أَو لِيَصْمُتْ وَمَنْ كَانَ يُؤمِنُ بِاللهِ وَاليَومِ الآخِرِ فَلْيُكْرِمْ جَارَهُ ومَنْ كَانَ يُؤمِنُ بِاللهِ واليَومِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

رواه البخاري ومسلم

Translation

Hadhrat Abu Hurairah ﷺ narrates that Nabi ﷺ said, "The one who believes in Allaah ﷻ and the last day should speak good or remain silent, the one who believes in Allaah ﷻ and the last day should honour his neighbour and the one who believes in Allaah ﷻ and the last day should honour his guest."

(Bukhaari and Muslim)

Commentary

Nabi ﷺ has, in this Hadeeth, issued the following three commands:

1. Speak good or remain silent.
2. Honour the neighbour.
3. Honour the guest.

Nabi ﷺ has mentioned that these three actions are intrinsic in the believers. The person whose heart possesses the capital of belief and conviction will possess these three characteristics.

Safeguarding the tongue

One magnanimous bounty from the ocean of immense bounties of Allaah ﷻ is the tongue. It is by means of the tongue that we articulate the contents of our hearts to others. Together with that, we also, by means of the tongue, recite the speech of Allaah ﷻ, remember Him and advise and counsel others. This is the major difference between animals and humans.

If the tongue is safeguarded, then great results are accrued thereby. If it is not monitored and kept under control, then by means of the very same tongue, numerous boundless evils and harms are given rise to. Backbiting, unnecessary complaining, lies, false testimonies, false oaths, breaking of promises, slander, tail-carrying and vulgar and abusive language are all included amongst the sins committed by the tongue. That is why immense emphasis has been placed on its protection, both in the Qur'aan and the Ahaadeeth.

The rights of the neighbours

The comfort and well-being of the neighbour, together with the fulfilment of his rights is something that has been highly emphasised in Islaam.

It is reported in one Hadeeth that Nabi ﷺ said, "Jibreel ﷺ would continuously emphasise the rights of the neighbour to me until I thought that he would make him (the neighbour) an inheritor of the estate".

It is reported in another Hadeeth that has been narrated by Imaam Bukhaari ﷺ that the person from whose harm his neighbour is not safe will not enter Jannah.

Hospitality towards the guest

It is also learnt from this Hadeeth that honouring and serving the neighbour is also a portion of complete and perfect Imaan (belief). Those who are deficient in fully honouring and serving their guests are not complete and perfect believers.

For the completion of lofty conduct and the attainment of the peak of good character it is also, together with honouring and serving the guest, important to be considerate and humble towards him.

The guest enjoys a very great right. It is narrated in a Hadeeth, "Surely, your guest has a colossal right over you!" That is the reason why the Sahaabah ﷺ would go out of their way in order to serve their guests. At times, they would not eat but would ensure that they feed their guests. Allaah ﷻ praised this quality in Qur'aan in the following words:

وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They give preference to others over themselves even though they themselves are in dire need.

Prohibition of anger

(16)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: «لاَ تَغْضَبْ» فَرَدَّدَ مِرَارًا، قَالَ: «لاَ تَغْضَبْ»

رواه البخاري

Translation

Hadhrat Abu Hurairah ﵁ narrates that a person asked Nabi ﷺ for advice, so Nabi ﷺ said, “Do not become angry.” Abu Hurairah ﵁ says that the person repeated the same question a few times, so Nabi ﷺ said, “Do not become angry.”

(Bukhaari)

Commentary

The fact of the matter is that anger, from all the evil traits, is regarded as an extremely dangerous and disastrous habit. When in a condition of anger, neither does a person remain conscious of the boundaries set out for him by Allaah ﷻ, nor of his own benefit and harm. He loses control of himself and gets caught in the clasp of the devil. Sometimes, due to anger, a Muslim even begins uttering words of disbelief.

It should, however, be borne in mind that the type of anger that has been prohibited and censured in Islaam is that anger that is spurred by one’s desires. The prohibition refers to such type of anger as well, that when a person becomes

dominated thereby, he fails to adhere to the commands of Islaam.

Anger that is spurred by failure of fulfilment of the rights of Allaah, for the propagation of Islaam, waging war against renegades, application of the laws of Allaah, removal of evil and for the protection of lives, wealth, honour and dignity against the oppressors, is actually a sign of complete Imaan and concern for what one is honour-bound to defend.

Numerous cures for anger have been narrated in the Ahaadeeth. One cure is that a person should seek the refuge of Allaah from the rejected devil. Another cure is that a person should remain silent and the third cure is what has been narrated by Imaam Tirmdhi in the following Hadeeth:

"If anyone of you becomes angry, then if he is standing, he should sit and if his anger still remains despite sitting, then he should lie down."

Slaughtering of animals in a kind manner

(17)

عَنْ أَبِي يَعْلَى شَدَّادِ بنِ أَوْسٍ رَضِيَ اللهُ تَعَالَى عَنْهُ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: إِنَّ اللهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا القِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيْحَتَهُ

رواه مسلم

Translation

Hadhrat Abu Ya`la Shaddaad bin Aws ﷛ narrates that Nabi ﷺ said, "Allaah ﷻ has commanded kindness with everything. Hence, when you are required to kill, then kill in a good manner and when you slaughter, then slaughter in a good manner. Sharpen the knife and (swiftly) put the animal at ease."

(Muslim)

Commentary

Islaam has seen to it that animals be treated kindly and that they be given the least possible difficulty and pain. The conditions for the sharpness of the knife and slaughtering have been made incumbent, so that the pain and difficulty experienced by the animal is limited to the bare minimum.

If, on account of an Islaamic ruling, any person has to suffer the death penalty, then he will not be killed by torture and torment. Rather, an extremely sharp sword will be used to execute him. When executing him, his hands and feet will not be cut.

When there is a need to kill and slaughter in a good manner, whereas these are swift actions wherein there is temporary discomfort, then how much more important will it not be to deal in a good and kind manner with those people whom we are required to deal with on a daily basis?

Hadhrat Ibn `Abbaas narrates that Nabi passed by a man who had dropped a goat and had his foot on its face while he was sharpening the knife with the goat looking at him. Nabi said, “Will this goat not die before its time? Do you wish to kill it twice?” The words of another narration are as follows: “Do you intend to repeatedly kill it? Why did you not sharpen your knife before dropping it to the floor?”

The etiquettes of slaughtering have been mentioned in other narrations as well. Hadhrat `Abdullaah bin `Umar narrates that Nabi commanded that animals be slaughtered with sharp knives and also that animals should not be slaughtered in front of each other.

Unnecessary hunting of animals for mere amusement is a major sin. They can only be hunted for the purpose of consumption. That too is only so because their Creator has granted man the permission to do so.

Hadhrat Shareed says that he heard Nabi saying, “Any sparrow that was unjustly killed will address Allaah on the day of judgement. It will inform Allaah that the person killed it without any reason and not in order to consume its meat.”

The level of the command issued by the mercy of the entire universe, Muhammad , regarding the kind and

compassionate treatment of animals, can be gaged from the Ahaadeeth quoted above, that pertain exclusively to the slaughtering and hunting of animals.

In a similar manner, emphasis has also been laid on consideration of other rights of animals. In light of those Ahaadeeth, the rulings that are deduced are as follows:

1. Animals should not be constrained with regards to their food and drink.
2. They should not be kept in difficult and harmful conditions.
3. They should not be unjustly killed.
4. They should be loved and cared for.

Good character

(18)

عَنْ أَبِيْ ذَرٍّ جُنْدُبِ بنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بِنِ جَبَلٍ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: اتَّقِ اللهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

رواه الترمذي وقال: حديث حسن وفي بعض النسخ: حسنٌ صحيح

Translation

It is narrated from Hadhrat Abu Dharr Ghifaari ﷺ and Hadhrat Mu`aadh bin Jabal ﷺ that Nabi ﷺ said, "Fear Allaah ﷻ wheresoever you may be, (in public as well as in privacy and in comfortable, as well as difficult conditions). Follow up the evil act with a good one, for it will efface it and deal with mankind with good conduct."

(Tirmidhi)

Commentary

Taqwa primarily refers to the fear of Allaah ﷻ and the concern and worry of being taken to task and reckoned by Him. This is an inner condition that manifests itself in a person's apparent condition by prompting him to fulfil all the commands of Allaah ﷻ and abstain from all His prohibitions.

Despite this fear and concern (Taqwa), due to the nature and disposition of man and his surroundings, he errs. As an amendment for it, Nabi ﷺ has said that if one commits an evil act, then he should follow it up with a good one. The light of the good deed will efface the darkness of the evil

deed. Allaah ﷻ has also stated in the Noble Qur'aan that good deeds efface evil deeds.

Some Islaamic scholars have interpreted "good deeds" in this context, as repentance. That means that after the perpetration of a sin, one should repent, as a result of which the sin will be forgiven. It should be borne very clearly in mind that infringing upon the rights of other humans is neither forgiven by repentance, nor by carrying out good deeds thereafter. One will have to, in all circumstances, ensure that he fulfils the rights of others.

The third advice that Nabi ﷺ offered in this Hadeeth is that a person should deal with others with good conduct and character. We learn therefrom that after attaining purification from sins by means of piety and righteous deeds, it is also vital for the attainment of success and the pleasure of Allaah ﷻ, that one deals with the slaves of Allaah ﷻ with good character.

In other Ahaadeeth as well, great emphasis has been placed upon good character. Nabi ﷺ has said, "According to me, the best amongst you are those who possess the best character."

Nabi ﷺ also said, "The ones with the most perfect Imaan are those with the best of character."

Nabi ﷺ said, "Surely, those with good character reach the ranks of those who stand in Salaah at night and fast during the day."

Nabi ﷺ said, "The heaviest deed to be placed on the scale of a believer on the day of judgement will be his good

character. Know very well, that Allaah is not pleased with an obscene and vulgar person."

Nabi said, "I have been sent for the completion of noble character."

Nabi, who was the greatest teacher of good character, was the very first one to implement this beautiful and realistic teaching. On account of that, Allaah, in the Noble Qur'aan, praised and extolled Nabi in the following words:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

Surely, you are upon an extremely high level of character.

Hadhrat `Aaishah, who was extremely near Nabi, in the following few eloquent words, described the character of Nabi:

كان خلقه القرآن

His character was the Qur'aan.

That basically means that Nabi was a walking Qur'aan.

Good character comprises of a very wide array of qualities and traits. Included amongst these qualities are polite speech, amicable conduct and all the different dimensions of humility. All those qualities and traits of Nabi that have been explained by the Sahaabah are all branches of good character.

Standing up for the truth, assisting the poor, hosting the guests, maintaining family ties, leniency in lending money, repelling evil with good, forbearance, forgiveness and

pardon, justice and fairness, softheartedness, bigheartedness, a cheerful disposition, a helpful nature, polite speech, generosity, honesty, kindness, fulfilment of rights, etc., are all included in the category of good character.

Some Islaamic scholars of former times and luminaries have placed more emphasis on a few qualities of good character. They have explained this understanding in the following manner:

Hadhrat `Ali has said that there are three signs of good character; Abstention from impermissible things, seeking the permissible things and kind treatment of family members.

Hadhrat Hasan Basri has explained it in the following manner: "Good character is abundant generosity, abstention from causing harm and difficulty and patience and forbearance at times of hardships and afflictions."

Abu Bakr Waasiti used to say, "Good character means keeping the creation of Allaah happy in times of ease and difficulty."

The highest form of good character is, most likely, to respond to evil with goodness. Nabi was asked by Hadhrat Abu Hurairah regarding the nature of good character, so Nabi said to him, "Good character means strengthening your relationship with the one who is determined to sever it, forgiving the oppressor and giving the one who deprives you." (Baihaqi)

Humanity will, for eternity, remain baffled at the mindboggling good character that Nabi ﷺ, the mercy for the entire universe, practically displayed on the occasion of the conquest of Makkah Mukarramah.

Trust in Allaah ﷻ

(19)

عَنْ أَبِي عَبَّاسٍ عَبْدِ اللهِ بنِ عَبَّاسٍ رضي الله عنهما قَالَ: كُنْتُ خَلْفَ النبي صلى الله عليه وسلم يوماً فَقَالَ: يَا غُلاَمُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: اِحْفَظِ اللهَ يَحفَظْكَ اِحْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللهَ وَإِذَا اسْتَعَنتَ فَاسْتَعِن بِاللهِ وَاعْلَمْ أَنَّ الأُمَّةَ لَو اجْتَمَعَتْ عَلَى أن يَنفَعُوكَ بِشيءٍ لَمْ يَنْفَعُوكَ إلا بِشيءٍ قَد كَتَبَهُ اللهُ لَكَ وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشيءٍ لَمْ يَضُرُّوْكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ رُفِعَتِ الأَقْلامُ وَجُفّتِ الصُّحُفُ

روواه الترمذي وقال: حديث حسن صحيح

وَفِي رِوَايَةٍ غَيْرِ التِرْمِذِيّ: اِحْفَظِ اللهَ تَجِدْهُ أَمَامَكَ تَعَرَّفْ إلى اللهِ فِي الرَّخاءِ يَعرِفْكَ فِي الشّدَّةِ وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُن لِيُصِيْبَكَ وَمَا أَصابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاعْلَمْ أنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الفَرَجَ مَعَ الكَرْبِ وَأَنَّ مَعَ العُسرِ يُسراً

Translation

Hadhrat `Abdullaah bin `Abbaas ﷺ has narrated that he was once seated behind Nabi ﷺ on a conveyance and Nabi ﷺ said to him, "Oh young boy, I will teach you a few words. Be considerate of Allaah ﷻ (i.e. be conscious about fulfilling His commands and do not become negligent regarding the fulfilment of His rights), Allaah ﷻ will consider you. Allaah ﷻ will then safeguard you from the calamities and hardships of this world and the next.

Remember Allaah ﷻ as He ought to be remembered and you will find Him before you.

When you need to ask for anything, then ask only from Allaah ﷻ and when you require assistance, then seek assistance only from Allaah ﷻ.

Know very well that if the entire world were to gather in order benefit you, they will never be able to benefit you, except with what Allaah ﷻ has decreed in your favour. If the entire world were to gather in order to cause you some harm, they will never be able to harm, except to the extent that Allaah ﷻ has decreed against you. The pen has been lifted and the scrolls have dried."

(Tirmidhi)

A similar Hadeeth has been narrated by other than Imaam Tirmidhi ﷺ in the following words:

"Protect the commands of Allaah ﷻ and you will find Him before you. Remember Allaah ﷻ during times of ease and affluence and He will remember you during times of difficulties and hardships. Know very well that the calamity that was averted from you was never meant to afflict you and that the calamity that afflicted you was never meant to miss you. Know very well that assistance is coupled with patience, good conditions with straitened conditions and ease will difficulty.

Commentary

This Hadeeth comprises of eight comprehensive advices. We will explain these advices with slight detail. The general purport and gist of this Hadeeth is that every type of benefit, harm, pain and comfort is only in the hands of Allaah ﷻ. Besides Allaah ﷻ, nobody else possesses any control over these aspects.

1. The protection of Allaah ﷻ

On account of carrying out the commands of Allaah ﷻ, Muslims remain under the protection of Allaah ﷻ. Allaahﷻ then safeguards them from all calamities and hardships. This protection of Allaah ﷻ is found in such a manner that even harmful things become means of protection.

What is meant by "finding Allaah ﷻ before one" is that all one's tasks will be fulfilled and solutions for one's success and triumph will be realized from the unseen system. The person will feel that his protector, assistant, helper and guardian is with him. Nabi ﷺ, when sensing the fear in his companion, Abu Bakr ؓ, during the journey, said to him, "Do not grieve! Most surely Allaah ﷻ is with us!"

2. Asking only from Allaah ﷻ

When you ask, then ask only from Allaah ﷻ. That is because man is totally, from head to toe, dependent and weak and has numerous types needs. He is, at every step, in need of help and assistance and endeavours and tries to fulfil his needs. At the same time, he also seeks help and assistance for others.

Those people who do not firmly believe in the help and assistance of Allaah ﷻ rely and suffice only on outer and apparent means for the fulfilment of their needs and attainment of their goals. They resort to flattery and bribery and adopt all the other impermissible and prohibited means and mediums.

That person who resolutely believes that Allaah ﷻ is the only true fulfiller of needs, remover of difficulties, caretaker

of the poor, helper, assistant and nourisher, in all conditions and all junctures, turns his attention only to Him. Such a person, for the fulfilment of his needs, cure of his illnesses and for help and assistance, calls only upon Allaah ﷻ and spreads his hands out in supplication before Him. That is precisely why we repeatedly recite the following verse in our Salaah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Only You do we worship and only Your help do we seek.

Nabi ﷺ advised some of his Sahabah ﷸ with regards to this aspect to such an extent that he told them that even if their whip were to fall from their conveyance, they should, instead of asking anyone to hand it to them, climb off and pick it up themselves.

Similarly, this issue has been emphasized in another Hadeeth, narrated by Imaam Tirmidhi ﷀ, in the following words: "Even if your shoelace breaks, seek the help of Allaah ﷻ!"

Imaam Tirmidhi ﷀ narrates another Hadeeth, wherein Nabi ﷺ is reported to have said that Allaah ﷻ becomes happy with the person who asks of Him and angry with the one who does not.

3. Allaah ﷻ is the sole owner of benefit and harm

Besides Allaah ﷻ, nobody else has any power at all over anything. Even if the entire creation on the face of the earth gather in order to benefit or harm any individual, they will still be unable to carry out anything at all contrary to the command and decision of Allaah ﷻ. They will only be able

benefit or harm an individual in proportion to what Allaah ﷻ has predestined for him.

The creation has absolutely no jurisdiction over anything. It is only the Being of Allaah ﷻ that has absolute jurisdiction over every single thing. Nobody possesses the ability to thwart the decree of Allaah ﷻ. None can avert what He has predestined, none can prevent what He has bestowed and none can delay the calamity that He has decreed. What Allaah ﷻ has written will surely occur. The pen has been lifted and the scrolls have dried up.

In short, every form of benefit, harm, comfort and discomfort has been predestined. Whoever acquired benefit or harm had to undoubtedly acquire it and from whomsoever it was averted was never meant to acquire it.

4. Seek help by means of patience

Help and assistance are coupled with patience. When one is afflicted with a calamity, he should exercise patience. There lies immense reward in practicing patience. Difficulties and calamities are extremely beneficial for believers, on condition that they exercise patience thereupon.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Oh believers! Seek help by means of patience and Salaah! Surely, Allaah ﷻ is with the patient ones.

The Ambiyaa ﷺ were also commanded to exercise patience. Allaah ﷻ addressed Nabi ﷺ in the following words:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Remain patient just as the courageous Ambiyaa ﷺ have.

Hence, Nabi ﷺ, together with the Sahaabah ﷺ, for many years, exercised patience in the face of the hardships afflicted upon them by their enemies and they remained steadfast. Allaah ﷻ eventually caused their enemies to become defeated and blessed Nabi ﷺ and the Sahaabah ﷺ with victory.

5. Ease after hardship

Good conditions are coupled with restlessness. In this world, comfort and hardship are interlinked. After hardships, a person attains ease. When a person is afflicted with difficulties and hardships, he should think to himself that these are preludes to comfort and happiness and that he will experience comfort thereafter.

At times, Allaah ﷻ, by means of placing His believing slave in some difficulty, tests him. Allaah ﷻ thereby tests his patience, forbearance and his contentment with the decrees of Allaah ﷻ. By means of such tests, Allaah ﷻ intends to raise the ranks of his slave. Once this slave of Allaah ﷻ proves himself fully, Allaah ﷻ opens up for him the doors of amplitude, comfort and ease. Thereafter, favours and bounties begin raining down upon him.

Hence, even the Ambiyaa ﷺ encountered such conditions. They were afflicted with difficulties and had to undergo different types of tests. They, however, exercised patience and fully submitted before the fear of Allaah ﷻ and His

power. Thereafter, the paths of triumph and assistance were opened up for them.

Allaah عز وجل says:

مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Hardships and difficulties afflicted them and they were shaken until the Rasool and those who believed with him said, "When will the help of Allaah عز وجل come?" Behold! Surely, the help of Allaah عز وجل is very near.

Modesty is a part of Imaan (Belief)

(20)

عَنْ أَبِيْ مَسْعُوْدٍ عُقبَة بنِ عَمْرٍو الأَنْصَارِيّ البَدْرِيّ رضي الله عنه قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم إِنَّ مِمَّا أَدرَكَ النَاسُ مِن كَلاَمِ النُّبُوَّةِ الأُولَى إِذَا لَم تَستَحْيِ فاصْنَعْ مَا شِئتَ

رواه البخاري

Translation

Hadhrat Abu Mas`ood ﵁ narrates that Nabi ﷺ said, "Mankind, from amongst the teachings of the previous Ambiyaa ﵈, have received the following teaching; When you do not possess modesty, then you may do as you please."

(Bukhaari)

Commentary

Modesty is an exquisite quality that has been placed within man. It is only modesty and shame that prevent man from evil and shameless acts. Hence, there is a saying that states, "The person without modesty and shame does just as he pleases!"

This quality has been emphasized in other Ahaadeeth as well. Nabi ﷺ has said, "Modesty is a branch of Imaan." That means that if any person does not possess modesty and shame, then he is deprived of one branch of Imaan. In other words, such a person's Imaan (belief) is deficient and incomplete.

Nabi ﷺ also said, "Modesty is always a means for bringing about goodness."

On one occasion, Nabi ﷺ said, “Imaan and modesty are interlinked. When one is lost, then the other is lost as well.”

Nowadays, immodesty and shamelessness are reigning supreme. At every single step, one is compelled to deal with it. If any person holds his Imaan and character in high esteem, then he should ensure that he remains far away from such places (of immodesty).

Yes, one should not be shy when it comes to practicing upon the injunctions of Islaam and seeking Islaamic knowledge. Rather, in these fields, one should be frank and open in putting himself forward.

Steadfastness

(21)

عَنِ أَبِيْ عَمْرٍو وَقِيْلَ أَبِيْ عمْرَةَ سُفْيَانَ بنِ عَبْدِ اللهِ رضي الله عنه قَالَ: قُلْتُ يَارَسُوْلَ اللهِ قُلْ لِيْ فِي الإِسْلامِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَدَاً غَيْرَكَ قَالَ: قُلْ آمَنْتُ باللهِ ثُمَّ استَقِمْ

رواه مسلم

Translation

It is narrated from Hadhrat Sufyaan bin `Abdullaah ﷺ that he said, "Oh Rasoolullaah ﷺ, mention to me such a comprehensive statement about Islaam that I will not be required to ask anyone else about it hereafter." Rasoolullaah ﷺ said, "Say, "I believe in Allaah ﷻ!", then remain entirely steadfast upon that."

(Muslim)

Commentary

This Hadeeth is also included amongst the "جوامع الكلم", i.e. Few words that contains oceans of meaning.

What this Hadeeth means is that a person should believe that Allaah ﷻ is his deity and true Rabb and that he should make himself the slave of only Allaah ﷻ. Thereafter, he should codify his life in such a manner that he lives in complete conformance with the demands of that belief and subservience. This is sufficient!

Istiqaamat (steadfastness) refers to adherence to something, with firm resolution, punctuality and unshakable resolve. This type of Istiqaamat is desired in all things, like Imaan (belief), righteous deeds, Jihaad (striving in the path of

Allaah ﷻ), inviting towards Allaah ﷻ, Du`aa (supplication) and patience. It also refers to treading the straight path without any wavering and deviation. Some Islaamic scholars have stated that Istiqaamat (steadfastness) is superior to one thousand miracles.

Nevertheless, after attaining the knowledge of Istiqaamat, there remains no need to attain the knowledge of any other aspect. Istiqaamat will solely suffice for man. It might be an apparently minute word, however, its purport is extraordinarily vast. That is because it means that man should tread the straight path, in accordance with the pleasure of Allaah ﷻ, in his beliefs, acts of worship, monetary dealings, character, social conduct, attainment of livelihood and in all the others branches of his life.

All the deviations and corrupt deeds have crept into the world on account of swaying away from this Istiqaamat (steadfastness). Steadfastness no longer remained in the beliefs of man, hence giving rise to innovations and eventually reaching the stage of Kufr (disbelief) and Shirk (polytheism).

Those who practice extremism or self-made additions and subtractions with regards to the oneness of Allaah ﷻ and the moderate and authentic principles pertaining to the Being and attributes of Allaahﷻ, as explained by Nabi ﷺ, despite them being entangled therein on account of good intentions, will be regarded as deviants.

Everyone is aware of the fact that those people who are deficient in upholding the boundaries that have been set for the love, honour and respect of the Ambiyaa ﷺ are

referred to as insolent deviants. By being extreme, exceeding the limits and deeming any Rasool as a possessor of divine attributes and abilities, is also deviation. The Jews and the Christians became entangled in this very same form of deviation.

Any form of deficiency in the method of implementation of the worship and obedience of Allaah, as prescribed by the Lofty Qur'aan and Rasoolullaah, deviates a person from Istiqaamat (steadfastness). Similarly, any addition from one's own side (in the worship and obedience of Allaah) also destroys steadfastness and entangles one in Bid`aat (innovations). Such a person, with a very good intention, thinks to himself that He is pleasing his Rabb, whereas his actions directly draw the anger of Allaah.

Together with that, Nabi has, in all the branches of monetary dealings, social interactions and character, by means of his practical teachings, according to the prescribed principles of the Noble Qur'aan, established a moderate and authentic path. He has provided them with such a moderate path in all aspects and fields, the likes of which cannot be found in the entire universe. This path encompasses friendship and enmity, leniency and sternness, anger and forbearance, miserliness and generosity, earning livelihood and abandonment of the world, trust upon Allaah and strategizing within the means and obtaining the necessities of life while keeping the gaze on the controller of the means.

By adopting this path, one becomes a complete human being and the Muslims become a moderate nation. Even

the minutest deterioration in steadfastness upon this path becomes a means of evils creeping into society.

That is why Allaah ﷻ addresses Nabi ﷺ and says:

فَاسْتَقِمْ كَمَا أُمِرْتَ

Remain steadfast as you have been commanded to.

The steadfast ones have been given glad tidings in numerous other verses of Qur'aan. Similarly, Allaah ﷻ also commands the entire mankind to adopt steadfastness. Allaah ﷻ says:

أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ

Your deity is only one deity, so, remain steadfast in advancing towards Him and seek His forgiveness.

Nabi ﷺ as well, in numerous Ahaadeeth, has emphasised the importance of adopting steadfastness in belief and practice.

The means for entry into Jannah

(22)

عَنْ أَبِيْ عَبْدِ اللهِ جَابِرِ بنِ عَبْدِ اللهِ الأَنْصَارِيِّ رضي الله عنه أَنَّ رَجُلاً سَأَلَ النَبِيَّ صَلى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيتَ إِذا صَلَّيْتُ المَكْتُوبَاتِ وَصُمْتُ رَمَضانَ وَأَحْلَلتُ الحَلاَلَ وَحَرَّمْتُ الحَرَامَ وَلَمْ أَزِدْ عَلى ذَلِكَ شَيئاً أَدخُلُ الجَنَّةَ؟ قَالَ: نَعَمْ

رواه مسلم

و معنى حرمت الحرام اجتنبته و معنى احللت الحلال فعلته معتقدا حله

Translation

It is narrated from Hadhrat Jaabir bin `Abdullaah ﷺ that a man asked Nabi ﷺ, "Inform me; If I perform the obligatory Salaah, fast during the month of Ramadhaan, deem the permissible things as permissible and the impermissible things as impermissible and I do nothing over and above that, will I enter Jannah?" Nabi ﷺ said, "Yes!"

(Muslim)

The meaning of deeming something as permissible is the execution thereof with the belief that it is permissible and the meaning of deeming something as impermissible is the abstention therefrom.

Commentary

We learn an important law from this Hadeeth; the person who wholeheartedly accepts Islaam, perfectly carries out all the obligatory acts and abstains from the prohibitions and impermissible acts will attain Jannah.

No person should, however, think that the meaning of this Hadeeth is that Nawaafil (voluntary acts of worship) should not be carried out, Sunnah acts should be abandoned and Makroohaat (disliked actions) should be perpetrated. That is because despite Nawaafil and Sunnah actions not being obligatory and mandatory, they still carry with them tremendous rewards that have been narrated in the Ahaadeeth. Hence, a pious slave of Allaah ﷻ, together with carrying out the Faraa'idh (obligatory acts), will also possess a treasure of Nawaafil.

If a person fulfils the obligatory actions, he will enter Jannah, however, his stage in Jannah will be of a low nature. Those who, together with fulfilling the obligations, are also punctual in carrying out voluntary acts of worship and abstaining from disliked actions will occupy the highest stages of Jannah.

It should also, together with that, be borne in mind that, on the day of resurrection, deficiency in Fardh (obligatory) actions will be atoned for by Nafl (voluntary) actions.

Hastening in doing good

(23)

عَنْ أَبِي مَالِكٍ الحَارِثِ بنِ عَاصِمِ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: الطُّهُورُ شَطْرُ الإِيْمَانِ والحَمْدُ للهِ تَمْلأُ الميزانَ وسُبْحَانَ اللهِ والحَمْدُ للهِ تَمْلآنِ – أَو تَمْلأُ – مَا بَيْنَ السَّمَاءِ والأَرْضِ وَالصَّلاةُ نُورٌ والصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالقُرْآنُ حُجَّةٌ لَكَ أَو عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَو مُوبِقُهَا

رواه مسلم

Translation

Hadhrat Abu Maalik Ash`ari narrates that Nabi said, "Purity is half of Imaan, "Al-Hamdulillaah" fills the scale, "Sub'haanallaah" and "Al-Hamdulillaah" fills the vacuum between the skies and earth, Salaah is light, charity is a proof, patience is effulgence and the Qur'aan is either a proof for or against you. Every person exits (his home) in the morning, selling himself. Hence, he may either liberate himself or destroy himself.

(Muslim)

Commentary

This narration is a bearer of great distinction and is of inexplicable importance. Extremely important words of wisdom have been explained in this narration and it is from amongst those Ahaadeeth that are brief in words, but profound in meaning.

Purity is half of Imaan

The meaning of "purity" in this context is "Wudhu". It is narrated in one Hadeeth that purity is the key for Salaah. Wudhu is amongst the specialities of this Ummah and on account of performing Wudhu, one's minor sins are forgiven. Purity and cleanliness are necessary for the correctness of Salaah and that is why it has been described as half of Imaan.

According to one narration, the obligation of Wudhu was, together with the obligation of Salaah, prescribed on the night of Mi`raaj (Ascension).

Hadhrat `Ali ﵁ narrates from Nabi ﷺ that he said, "The key of Salaah is purity, the Takbeer makes everything else that is carried out while not in Salaah impermissible while in Salaah and the Salaam makes all those things permissible again." (Abu Daawood)

On account of the distinguishing signs due to Wudhu, Nabiﷺ will be able to recognize his followers of the day of resurrection.

Al-Hamdulillaah fills the scale

On the day of resurrection, actions will be given weight and will be weighed. Hence, at that time, the words "Al-Hamdu-lillaah" will hold such great reward that it will solely fill the scale of deeds.

Together with that, due to the words "Sub'Haanallaah" and "Al-Hamdu-Lillaah", the scale of a person will become exceedingly full, to such an extent that it will fill the entire vacuum between the skies and the earth.

Salaah is a light

Salaah, in the multitudes of darkness of the grave and the day of resurrection, will become a means of light. Nabi ﷺ, in one Hadeeth, has said, "Give glad tidings of complete light on the day of resurrection, to those who walk to the Masjids at times of darkness."

Similarly, in this world as well, Salaah guides a person towards the truth. It stops a person from immodesty and evil and protects one from disgrace and humiliation. Whenever Nabi ﷺ would be faced with any difficulty, he would at once resort to Salaah.

Charity is a Burhaan (proof)

Burhaan refers to splitting and arising light. That means that charity testifies on behalf of its discharger, vouching for his Imaan. It testifies on his behalf, saying that despite its discharger possessing a natural love for his wealth, yet he gives preference to the obedience of Allaah ﷻ over it.

The word, "Sadaqah" refers to both obligatory forms of charity, as well as optional and voluntary forms of charity.

Patience is effulgence

There are three types of patience:

1. Patience in fulfilling of the commands of Allaah ﷻ.
2. Patience in abandoning the disobedience of Allaahﷻ.
3. Patience at times of difficulties.

Hence, the meaning of patience, inclusive of these three types, would be, "Abandoning the desires of the soul, remaining steadfast upon the worship and obedience of

Allaah ﷻ and remaining content with the decree of Allaah ﷻ at times of calamities by complete submission".

Possession of such lofty qualities that have been mentioned is such an effulgence, on account of which the slave of Allaah ﷻ remains distant from the darkness of sin and remains safeguarded from the misguidance of disbelief and polytheism.

While in a state of fasting, Muslims possess these qualities to the highest degree. That is why Nabi ﷺ has, in a Hadeeth, described the month of Ramadhaan as the month of patience.

The Qur'aan is either a proof for or against you

That means that the Majestic Qur'aan is a yardstick to gage the truth. It will testify on behalf of the one who fulfils its rights and will have him forgiven and it will have the person who failed to fulfil its rights thrown into Jahannam.

Each person will be rewarded or punished accordingly

Amongst people, almost every person exits in the morning, selling himself. He then has the choice to either liberate himself or to destroy himself.

That means that the world is a field of practice. There are two categories of people when it comes to practice. There are those who direct all their efforts and toils towards the attainment of the pleasure of Allaah ﷻ. They, keeping the pleasure of Allaah ﷻ in mind, carry out good deeds. Hence, their actions become beneficial and advantageous for them by saving them from Jahannam and taking them to Jannah.

There are others who assert themselves and make efforts but give no consideration at all to what is permissible and what not. They live lives according to their desires. Hence, their actions are destructive for them and lead them towards the fire of Jahannam.

Therefore, the actions of people differ. Some people carry out actions of the people of Jannah and others carry out actions of the people of Jahannam.

The prohibition of oppression

(24)

عَنْ أَبِي ذرٍّ الغِفَارِيِّ رضي الله عنه عَن النبي صلى الله عليه وسلم فِيمَا يَرْوِيْهِ عَنْ رَبِّهِ عزَّ وَجَلَّ أَنَّهُ قَالَ: يَا عِبَادِيْ إِنِّيْ حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِيْ وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمَاً فَلا تَظَالَمُوْا يَا عِبَادِيْ كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاسْتَهْدُوْنِي أَهْدِكُمْ يَاعِبَادِيْ كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِيْ كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُوْنِيْ أَكْسُكُمْ يَا عِبَادِيْ إِنَّكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوْبَ جَمِيْعَاً فَاسْتَغْفِرُوْنِيْ أَغْفِرْ لَكُمْ يَا عِبَادِيْ إِنَّكُمْ لَنْ تَبْلُغُوْا ضَرِّيْ فَتَضُرُّوْنِيْ وَلَنْ تَبْلُغُوْا نَفْعِيْ فَتَنْفَعُوْنِيْ يَاعِبَادِيْ لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِيْ مُلْكِيْ شَيْئَاً يَا عِبَادِيْ لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِيْ شَيْئَاً يَا عِبَادِيْ لَوْ أنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوْا فِيْ صَعِيْدٍ وَاحِدٍ فَسَأَلُوْنِيْ فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِيْ إِلاَّ كَمَا يَنْقُصُ المِخْيَطُ إِذَا أُدْخِلَ البَحْرَ يَا عِبَادِيْ إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيْهَا لَكُمْ ثُمَّ أُوَفِّيْكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرَاً فَلْيَحْمَدِ اللهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُوْمَنَّ إِلاَّ نَفْسَهُ

رواه مسلم

Translation

Hadhrat Abu Dharr Ghifaari ﵁ narrates that Nabi ﷺ said that Allaah ﷻ has stated, “Oh my slaves! I have prohibited oppression for myself and I have made it impermissible amongst you, so, do not oppress each other.

Oh my slaves! You are all astray, except for those whom I guide, therefore, seek guidance from me and I will guide you.

Oh my slaves! You are all hungry, except for those whom I feed, therefore, ask me for food and I will feed you.

Oh my slaves! You are all naked, except for those whom I clothe, therefore, ask me for clothing and I will clothe you.

Oh my slaves! You commit sins day and night, whereas I forgive all sins, therefore, seek my forgiveness and I will forgive you.

Oh my slaves! You will never be able to inflict any harm upon Me, nor will you ever be able to benefit Me.

Oh My slaves! If the very first and the very last amongst you (every single one of you) and the humans and Jinn amongst you, were all to develop hearts like the most pious one amongst you, then that would not increase My dominion in the least.

Oh My slaves! If the very first and the very last amongst you (every single one of you) and the humans and Jinn amongst you, were all to develop hearts like the evilest one amongst you, then that would not decrease My dominion in the least.

Oh My slaves, if the very first to the very last amongst you were to stand on one piece of land and ask of Me, where after I were to grant every one of you your request, then too, that would not decrease what is by Me, except to the extent that a needle causes the ocean to decrease when it is dipped therein.

Oh My slaves! These are your deeds that I am keeping account of and whereupon I will grant you your full rewards. Hence, whoever finds good deeds, then he should

praise Allaah and whoever finds anything contrary to that should blame none but himself.

(Muslim)

Commentary

This Hadeeth is truly magnificent! In this Hadeeth, the grandeur and sovereignty of Allaah and the helplessness and dependence of man has been explained.

The prohibition of oppression

Allaah, in the beginning of the Hadeeth, explained the prohibition of oppression. Allaah does not oppress His slaves. Man, on account of his own evil deeds, will have to face punishment in the Aakhirat.

It is only Allaah who grants guidance

Allaah alone grants guidance to one and all. It is only Allaah who feeds everyone and quenches their thirst. The goodness and felicity of this world and the next is only in the control of Allaah. When He intends to bestow any person with something, none can prevent it and when He intends to prevent something from a person, none can grant it. That is why one should ask Allaah for anything that he requires.

The forgiver of sins is also only Allaah. The one whom Allaah forgives is fortunate and the one whom Allaah does not forgive is doomed for destruction.

Thereafter, Allaah makes mention of His absolute independence. Neither does he attain any benefit due to the obedience of His creation, nor is He harmed in the least

bit due to their acts of disobedience. He is not in need of anyone. He, alone, is the Creator and is alone in His dominion. He is the owner of limitless and endless treasures, that do not decrease at all.

One of the greatest proofs that Allaah ﷻ does not oppress His slaves is that He protects our deeds and accordingly grants recompense. That means that the good and the bad deeds are protected and that we will either receive the rewards or the punishments for them.

That is why the person who attains the ability to carry out a good deed should express his gratitude to Allaah ﷻ for that. The person who carries out any evil deed should blame himself, should seek the forgiveness of Allaah ﷻ and should repent. The sin should be attributed to himself and whenever he happens to sin, he should rebuke only himself because he opted to follow his desires and the devil.

Great rewards for small deeds

(25)

عَنْ أَبِي ذَرٍّ رضي الله عنه أَيضَاً أَنَّ أُنَاسَاً مِنْ أَصحَابِ رَسُولِ اللهِ صلى الله عليه وسلم قَالوا لِلنَّبي صلى الله عليه وسلم يَارَسُولَ الله: ذَهَبَ أَهلُ الدُّثُورِ بِالأُجورِ يُصَلُّوْنَ كَمَا نُصَلِّيْ وَيَصُوْمُوْنَ كَمَا نَصُوْمُ وَيَتَصَدَّقُوْنَ بفُضُوْلِ أَمْوَالِهِمْ قَالَ: أَوَ لَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَّدَّقُوْنَ؟ إِنَّ بِكُلِّ تَسْبِيْحَةٍ صَدَقَةً وَكُلِّ تَكْبِيْرَةٍ صَدَقَةً وَكُلِّ تَحْمَيْدَةٍ صَدَقَةً وَكُلِّ تَهْلِيْلَةٍ صَدَقَةً وَأَمْرٌ بالِمَعْرُوْفِ صَدَقَةً وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ وَفِيْ بُضْعِ أَحَدِكُمْ صَدَقَةً قَالُوا: يَا رَسُوْلَ اللهِ أَيَأْتِيْ أَحَدُنَا شَهْوَتَهُ وَيَكُوْنُ لَهُ فِيْهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فيْ حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فيْ الحَلالِ كَانَ لَهُ أَجْرٌ

رَوَاهُ مُسْلِمٌ

Translation

Hadhrat Abu Dharr ﷺ narrates that some Sahaabah ﷺ said to Nabi ﷺ, "The affluent ones have taken the rewards! They perform Salaah as we do and they fast as we fast, however, they are able to spend in charity from their excess wealth."

Nabi ﷺ said, "Has Allaah ﷻ not granted you such things that you can spend in charity? For glorifying Allaah ﷻ once you receive the reward of giving charity, for expressing the greatness of Allaah ﷻ once, you get the reward of giving charity, for praising Allaah ﷻ once, you get the reward of giving charity, for saying "Laa Ilaaha Illallaah" once you get the reward of giving charity, commanding good is charity, preventing from evil is charity and using your private part (correctly) is also charity."

The Sahaabah asked, "When anyone of us fulfils his desires, will he receive reward for that as well?"

Nabi said, "Tell me, if someone uses his private part in an impermissible avenue, then will that not be regarded as a sin? Hence, in a similar manner; if he uses it in a permissible avenue, then he will receive reward for that."

(Muslim)

Commentary

It is mentioned in another Hadeeth that has been narrated by Hadhrat Abu Hurairah that some learned Sahaabah came to Nabi and posed the same question. Nabi said, "After every Fardh Salaah, say "Sub'haanallaah" thirty-three times, "Al-Hamdulillaah" thirty-three times, "Allaahu Akbar" thirty-three times and the following words once;

"لَا اِله اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيْرٌ"

Hastening towards carrying out good deeds and competing with each other in carrying out the most good deeds is highly commendable. A portrayal of the zeal and enthusiasm of the Sahaabah can be found in this Hadeeth. These noble people considered excelling in Islaam and gathering as many good deeds as possible as the purpose of their lives.

The attainment of wealth and riches and deriving benefit therefrom is not reproachable. One should continue reflecting about the Aakhirat, carrying out good deeds and spending in the path of Allaah.

The following words are narrated in a Hadeeth:

نعم المال الصالح للعبد الصالح

How wonderful isn't permissible wealth for a pious slave!

For a believer, wealth and affluence are means of blessings and goodness. By giving charity, such a person attains very high ranks. That means that he considers the rights of Allaah ﷻ, as well as the rights of the creation of Allaah ﷻ.

The virtues and importance of the remembrance of Allaah ﷻ, His glorification and praise are ascertained from this Hadeeth. It is mentioned in one Hadeeth that the glorification of Allaah ﷻ is better than charity and that charity is better than fasting.

Those people who do not possess much wealth should ensure that they spend most of their time remembering Allaah ﷻ. They will, in that manner, be able to attain the reward for giving out charity. Similarly, one should spend his time in commanding good and forbidding evil. This serves as a substitute for charity.

Together with all of that, intimacy with one's spouse is also regarded as charity. That is because if a person carries out an impermissible act with his private part, then he will be sinful. We can gage therefrom, that in Islaam, a person receives rewards for fulfilling his natural desires, as long as they are within the boundaries of Islaamic law and are carried out with good and noble intentions.

Mutual help and assistance

(26)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: كُلُّ سُلامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَومٍ تَطْلُعُ فِيْهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ وَتُعِيْنُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُ لَهُ عَلَيْهَا أَو تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ وَالكَلِمَةُ الطِّيِّبَةُ صَدَقَةٌ وَبِكُلِّ خُطْوَةٍ تَمْشِيْهَا إِلَى الصَّلاةِ صَدَقَةٌ وَتُمِيْطُ الأَذى عَنِ الطَّرِيْقِ صَدَقَةٌ

رواه البخاري ومسلم

Translation

Hadhrat Abu Hurairah ﵁ narrates that Nabi ﷺ said, "Charity is due upon every joint of man at the dawn of every day. Passing a fair judgement between two people is charity, assisting a person to mount his conveyance or passing him his luggage is charity, a good word is charity, every step taken for Salaah is charity and the removal of something harmful from the pathway is charity."

(Bukhaari and Muslim)

Commentary

The bounties of Allaah ﷻ upon man are innumerable. Allaah ﷻ states in the Noble Qur'aan:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

And if you attempt to enumerate the bounty of Allaah ﷻ, you will be unable to encompass it.

Allaah ﷻ has, in the Noble Qur'aan, at many places, mentioned these favours that He has bestowed man with. Allaah ﷻ created the entire universe for the comfort and

service of man and Allaah ﷻ created man in the best of forms. He perfectly proportioned man's limbs and body parts. Allaah ﷻ granted him eyes, ears, a heart, a mind, hands, feet, wealth and children. He made the land, the oceans, the trees, the stones and the animals all subservient to man. Man, despite his own weakness and helplessness, is able to benefit from all these creations and he finds them useful.

Over and above all of that, there are innumerable bounties within the body of man. That is exactly why Allaah ﷻ has called upon man to reflect and ponder about themselves. Allaah ﷻ says:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

And do you not look within your own selves?

There are three hundred and sixty joints in the body of man and they all serve their separate purposes. If even one of them seize to function, then man is rendered ineffective.

Hence, man should express gratitude to Allaah ﷻ for this great bounty and for awakening every morning in a pleasant state of peace and safety. This gratitude should be expressed physically and monetarily as well. This has been explained in the Hadeeth.

Just reconciliation between two people, assistance offered to a person with his task, polite and kind speech, performance of Salaah with the congregation in the Masjid and removal of something harmful from the pathway are all regarded as charity.

Discernment between virtue and vice

(27)

عَنِ النَوَّاسِ بْنِ سَمْعَانَ رضي الله عنهما عَنِ النَبِيِّ صلى الله عليه وسَلَّمَ قال: اَلْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِيْ نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَاسُ

رواه مسلم

وعن وَابِصَةَ بْنِ مَعْبَدٍ رضى الله عنه قال: أَتَيْتُ رَسُوْلَ اللهِ صلى الله عليه وسلم فقال: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالْإِثْمِ؟ قُلْتُ: نَعَمْ قال: اِسْتَفْتِ قَلْبَكَ اَلْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَفْسُ وَاطْمَأَنَّ اِلَيْهِ الْقَلْبُ وَالْإِثْمُ مَا حَاكَ فِي النَفْسِ وَتَرَدَّدَ فِي الصَدْرِ وَإِنْ أَفْتَاكَ النَاسُ وَأَفْتوكَ

حديث حسن رويناه في مسندي الإمام أحمد بن حنبل والدارمي بإسناد حسن

Translation

Hadhrat Nawwaas bin Sam`aan narrates that Nabi ﷺ said, "Virtue is good character and vice is that which unsettles the conscience and which you dislike people becoming aware of."

(Muslim)

Hadhrat Waabisah bin Ma`bad ﷺ says, "I came to Rasoolullaah ﷺ and (before I could say anything,) he asked, "Did you come in order to enquire about virtue?" I said, "Yes." Nabi ﷺ said, "Seek the ruling from your heart! Virtue is that, by means of which your heart and mind are set at ease. Vice is that which unsettles the heart and causes you to become uneasy, even though people issue you rulings of permissibility regarding it."

(Musnad Ahmad and Daarimi)

Commentary

This Hadeeth is also included amongst those Ahaadeeth that we refer to as "جوامع الكلم" (Limitless knowledge and facts that have been expounded in just a few words). Every sentence in the Hadeeth holds the status of an independent Islaamic principle.

The word, "البر", in Arabic, refers to every form of goodness of virtue. Similarly, the word, "الاثم", refers to every form of sin and vice. In this Hadeeth, these two words, however, hold vaster and deeper meanings.

Hence, the word, "البر", in this Hadeeth, refers vastly to maintenance of family bonds, kindness, compassion, good character, soft temperament, good monetary dealings, etc. Despite the word encompassing all of these meanings, good character is the most important and superior branch of all. It is narrated in one Hadeeth:

"الحج عرفة"

`Arafaat is an extremely important fundamental of Hajj.

What is meant by good character in the Hadeeth is that man, in his monetary dealings, should be fair and just, should meet his acquaintances amicably and with a soft temperament and that he should adopt the quality of forgiveness and pardon.

In one Hadeeth, Nabi ﷺ has said, “Good character is that you strengthen the bond of affection with the person who is bent on severing it, that you forgive the one who oppresses you and that you give to the one who deprives you.” (Baihaqi)

Hadhrat `Ali ﷺ says, "Meeting people with a cheerful and smiling face is the very first virtue!"

Hadhrat Hasan Basri ﷺ says that good character entails a cheerful face, an excess of generosity and big-heartedness, refraining from inflicting harm upon others and forbearance and patience in times of difficulties.

Hadhrat Junaid Baghdaadi ﷺ says that good character comprises of four things, viz. generosity, affection, well-wishing and kindness coupled with pardon.

The Noble Qur'aan has borne testimony to one of the traits of Nabi ﷺ in the following words:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

And surely, you are upon a very great character.

Nabi ﷺ, on one occasion, was asked regarding the best and most virtuous action, so, Nabi ﷺ said, "Good character!"

On another occasion, Nabi ﷺ was asked regarding that action on account of which most people will enter Jannah. Nabi ﷺ said, "The fear of Allaah ﷻ and good character!"

Nabi ﷺ said, "The best from amongst you are those who possess the best character."

Hadhrat Abu Hurairah ﷺ narrates that Nabi ﷺ said, "The believers who are most complete in their belief are those who possess the best character." (Abu Daawood)

In the other Hadeeth, Nabi ﷺ mentioned virtue and vice in an even vaster manner. He said, "Virtue is that, by means of which the mind and heart are set at ease and vice is that

which unsettles the conscience and causes the heart to become uneasy."

Such a state of affairs is reached when there is no clear ruling found in the Qur'aan and Sunnah regarding a certain action. At times, the action seems to be one of virtue, however, the doubt of it being a sin also exists. At times like these, Nabi ﷺ has commanded that one should seek the ruling from his heart. If the heart feels at ease, then one should carry out the action, however, if the heart is unsettled regarding it, then it should be abandoned. That is because Allaah ﷻ enlightens the hearts of His believing slaves, on account of which they are able to discern between good and bad, even though some people issue rulings of permissibility.

A Mufti, keeping in mind the apparent state of affairs, issues the ruling and he keeps the proofs and evidences in mind, whereas it is possible that the reality could be contrary to that. Hence, if the questioner's heart is not at ease, then, instead of practicing on the ruling, he should practice on Taqwa (that which is closer to piety).

Two signs have been mentioned whereby evil is recognised. The first sign is that the heart is unsettled and uneasy. The second is that the perpetrator dislikes that people should come to know about that particular action. That means that the person becomes worried and concerned with concealing that action from people and he is apprehensive of it spreading amongst the people. The continuous reoccurrence of such a feeling is a sign that that particular action is a sin.

The importance and virtue of following the Sunnah

(28)

عَن أَبِي نَجِيحٍ العربَاضِ بنِ سَارِيَةَ رضي الله عنه قَالَ: وَعَظَنا رَسُولُ اللهِ مَوعِظَةً وَجِلَتْ مِنهَا القُلُوبُ وَذَرَفَتْ مِنهَا العُيونُ فَقُلْنَا: يَارَسُولَ اللهِ كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوصِنَا قَالَ: أُوْصِيْكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَالسَّمعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافاً كَثِيراً فَعَلَيكُمْ بِسُنَّتِيْ وَسُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فإنَّ كلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلالَةٌ

رواه أبو داود والترمذي وقال: حديث حسن صحيح

Translation

Hadhrat `Irbaadh bin Saariyah ﵁ narrates that Nabi ﷺ gave such (eloquent and articulate) advices to them, due to which their hearts trembled and their eyes teared. He says that they said to Nabi ﷺ, "Oh Rasoolullaah! It seems as if these are parting advices (because nothing was left out). Hence, please give us some pertinent advices."

Nabi ﷺ said, "Always fear Allaah ﷻ and always obey (your leader), even though he happens to be a slave. Whomsoever from amongst you will live, will very shortly see many differences. (In order to save yourselves from these differences), hold firmly on to my way of life and the ways of the rightly guided Caliphs. Grip on to it by your teeth! Abstain from innovations because every innovation is a deviation."

(Abu Daawood and Tirmidhi)

Commentary

Nabi ﷺ has, in this Hadeeth, made mention of numerous advices.

The command to fear Allaah ﷻ

This command has been echoed in numerous Ahaadeeth as well; that we are commanded to imbibe within us the fear of Allaah ﷻ and the reality of Taqwa (piety). Man, in every state and at every juncture, needs to continuously fear Allaah ﷻ.

Hadhrat Abu Hurairah ﵁ narrates that Nabi ﷺ was asked regarding what action would be most effective in entering people into Jannah. Nabi ﷺ said, "The fear of Allaah ﷻ and good character!"

The command to obey the leader

We are commanded to obey the leader, even though he may be an Abyssinian slave. That is because obedience to the leader will result in the establishment of unity and harmony amongst the members of the Ummah. Disobedience of the leader results in mutual disputes and differences.

With regards to obedience to the leader, Hadhrat `Ubaadah bin Saamit ﵁ narrates that they pledged allegiance on the hands of Nabi ﷺ that they would, in all conditions, obey Allaah ﷻ, the Rasool ﷺ of Allaah ﷻ and anyone who would be deputed as their leader. They pledged that they would do so, whether in straitened or prosperous conditions and pleasant or unpleasant conditions. They also pledged that they would obey the leader, even though he may be given preference over them.

They pledged that they would not strive to snatch power and authority away from their leaders. They, however, did say that if their leaders were to become entangled in manifest disbelief, (then they would no longer be required to obey them). (Bukhaari and Muslim).

In another Hadeeth, the boundaries for the obedience of the leader have been demarcated. Nabi ﷺ said, "It is incumbent upon all the Muslims to listen to and obey their leaders in affairs that effect the entire Ummah, whether the commands are in accordance with their temperaments or not, on condition that the command does not entail the disobedience of Allaah ﷻ.

The command to follow the Sunnah

The third advice that was given by Nabi ﷺ was that many differences and disputes would arise after his time. Nabi ﷺ made mention of only one manner whereby a person would be able to save himself from those differences and remain on the straight path. The manner for the achievement of that would be to remain steadfast upon and adhere to the Sunnah of Nabi ﷺ and the rightly guided Caliphs. Together with that, Nabi ﷺ also prescribed safeguarding oneself from innovations because every innovation is deviation.

From the time that Nabi ﷺ left to meet with His loftiest friend (Allaah ﷻ) until today, different types of differences and disputes have manifested themselves amongst the Muslim Ummah. Countless mischievous and tempting practices and factions have reared their heads and who knows what is still to come!? There is only one way to

remain protected in such conditions and to remain steadfast upon the straight path. Nabi ﷺ has made mention of it in this Hadeeth, viz. to remain unwaveringly steadfast upon the Sunnah of Nabi ﷺ and the Sunnah of the rightly guided Caliphs. This is also the yardstick whereby every group and faction can be scrutinised and measured and whereby the truth can be clearly differentiated from the falsehood.

The command to obey The Rasool ﷺ and follow him has been issued in numerous verses of the Noble Qur'aan. At many places in the Qur'aan, Allaah ﷻ states:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allaah ﷻ and obey the Rasool ﷺ.

Obedience to the Rasool ﷺ has been classified as obedience to Allaah ﷻ. No human being can be a believer until his desires become subject to the Sunnah of the Rasool ﷺ. The very foundation and basis for success and felicity is the obedience of the Rasool ﷺ.

It is narrated in one Hadeeth, "Every individual from my Ummah will enter Jannah, except those who deny." Nabi ﷺ was asked, "Who is that person?" Nabi ﷺ said, "The one who obeys me will enter Jannah and the one who has disobeyed me has, in fact, denied me."

Together with that, it has also been mentioned in the Hadeeth that there is only one way to save oneself from all the differences and disputes; adherence to the Qur'aan and the Sunnah, holding firmly on to it and abstinence from innovations.

There will always be one group from the Muslims who will practice upon these advices and instructions. The glad tidings of this group of Muslims has been given in the Hadeeth in the following words:

"One group from amongst my Ummah will always remain upon Deen (Islaam). Nobody will be able to dispute with them and inflict any harm upon them. They will remain in such a state and condition until death."

Basically, the viewpoints, notions and theories of every group and school of thought will be compared to the way of Nabi ﷺ and the ways of the rightly guided Caliphs. Congruity between the viewpoints, notions and theories would mean that the group is true and contradiction would mean that they are false.

The Sunnah and ways of Nabi ﷺ and the rightly guided Caliphs have been preserved until this very day!

The ways to Jannah

(29)

عَن مُعَاذ بن جَبَلٍ رضي الله عنه قَالَ: قُلتُ يَا رَسُولَ الله أَخبِرنِي بِعَمَلٍ يُدخِلُني الجَنَّةَ وَيُبَاعِدُنِي منَ النَارِ قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيْمٍ وَإِنَّهُ لَيَسِيْرٌ عَلَى مَنْ يَسَّرَهُ اللهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللهَ لاَتُشْرِكُ بِهِ شَيْئًا وَتُقِيْمُ الصَّلاةَ وَتُؤتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ البَيْتَ ثُمَّ قَالَ: أَلاَ أَدُلُّكَ عَلَى أَبْوَابِ الخَيْرِ: الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الخَطِيْئَةَ كَمَا يُطْفِئُ الماءُ النَّارَ وَصَلاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ ثُمَّ تَلا: (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) حَتَّى بَلَغَ: (يَعْلَمُونْ) ثُمَّ قَالَ: أَلا أُخْبِرُكَ بِرَأْسِ الأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَارَسُولَ اللهِ، قَالَ: رَأْسُ الأَمْرِ الإِسْلامُ وَعَمُودُهُ الصَّلاةُ وَذِرْوَةُ سَنَامِهِ الجِهَادُ ثُمَّ قَالَ: أَلا أُخبِرُكَ بِملاكِ ذَلِكَ كُلِّهِ؟ قُلْتُ: بَلَى يَارَسُولَ اللهِ. فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا قُلْتُ يَانَبِيَّ اللهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: ثَكِلَتْكَ أُمُّكَ يَامُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَو قَالَ: عَلَى مَنَاخِرِهِمْ إِلاَّ حَصَائِدُ أَلسِنَتِهِمْ

رواه الترمذي وقال: حديث حسن صحيح

Translation

Mu`aadh bin Jabal ﵁ says that he asked Nabi ﷺ, "Inform me of such an action that will enter me into Jannah and distance me from Jahannam."

Nabi ﷺ said, "You have asked regarding a very colossal affair, however, (despite it being tremendous and weighty), it is easy for the one for whom Allaah ﷻ facilitates it. Worship Allaah ﷻ, ascribe nothing as partner with Him, perform Salaah in the best manner, pay your mandatory charity (Zakaat), fast during the month of Ramdhaan and carry out the Hajj (pilgrimage) towards the Ka`bah." Thereafter, Nabi ﷺ said, "Should I not show you the doors

of goodness? Fasting is a shield (from sins and from the fire of Jahannam), charity extinguishes sins just as water extinguishes fire and Salaah during the middle of the night (the Tahajjud Salaah holds the same virtue).” Thereafter, Nabi ﷺ, (substantiating the reward for Tahajjud and charity), recited the following verses of Soorah Sajdah:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Their sides separate themselves from their beds, supplicating to their Rabb in a condition of fear and hope and they spend of that which We have provided them with. Hence, no soul knows what has been kept hidden for him from the coolness of his eyes, as a reward for what they used to do.

Nabi ﷺ then said, “Should I not show you the head of all deeds, their pillar and their summit?” Hadhrat Mu`aadh bin Jabal ﷺ says that he said, “Yes, surely, oh Rasool of Allaah ﷻ!”

Nabi ﷺ said, “The head of Islaam and its pillar is Salaah and its summit is Jihaad (striving in the path of Allaah ﷻ).”

Nabi ﷺ then said, “Should I not inform you you regarding the basis and foundation for all of this?”

Hadhrat Mu`aadh ﷺ replied in the affirmative, so, Nabi ﷺ took hold of his tongue and said, “Restrain this!” Hadhrat Mu`aadh ﷺ asked, “Will we also be taken to task for what our tongues utter?”

Nabi ﷺ said, “Oh Mu`aadh! May your mother cry over you! (This is a very affectionate Arabic expression). The

bold and fearless utterances of the tongue will be the greatest cause for people being flung into Jahannam on their faces / on their noses."

(Tirmidhi)

Commentary

The passage in the Hadeeth; "You have asked regarding a very colossal affair" means that the attainment of Jannah and saviour from the fire of Jahannam is no trivial affair. It is a very magnanimous success that requires extraordinary effort and striving. It, however, is not cumbersome at all for the person whom Allaah ﷻ facilitates it. All these difficulties and hurdles become trivial for such a person and he is able to execute the required actions with ease.

The very first action that is required for the entry of any person into Jannah is the abstention from ascribing anything or anyone else as a partner in the worship of Allaah ﷻ. Polytheism (ascribing partners with Allaah ﷻ) is the worst sin on the face of the earth. Allaah ﷻ never forgives this sin.

Allaah ﷻ says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Surely, Allaah ﷻ does not forgive the ascribing of partners with Him and He forgives, besides that, whomsoever He wishes to.

Allaah ﷻ also says:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And recall the time when Hadhrat Luqmaan, while advising his son, said to him, "Oh my beloved son! Do not ascribe partners with Allaah ﷻ. Surely, polytheism is undoubtedly a colossal oppression!"

By ascribing partners with Allaah ﷻ, a person becomes deprived of Jannah and worthy of entrance into Jahannam. Allaah ﷻ says:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

Surely, Allaah ﷻ has forbidden Jannah for the one who ascribes partners with Him and his abode is the fire (of Jahannam).

Hadhrat Abu Dardaa ﷺ says that his beloved friend, Nabiﷺ, said to him, "Do not ascribe anything as a partner with Allaah ﷻ, even though you may be cut into pieces and burnt."

On account of Shirk (ascribing partners with Allaah ﷻ), other actions and deeds are also ruined and destroyed. On the day of judgement, all the good deeds of such a person will hold no weight at all. Allaah ﷻ says:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

And if they were to ascribe anything as partner with Allaah ﷻ, then whatever (good deeds) they used to do will be laid to waste.

Even if the Ambiyaa ﵈, on an impossible assumption, were to ascribe partners with Allaah ﷻ, then even their actions would hold no weight. Allaah ﷻ says:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And surely, revelation has been sent to you and those before you; "Surely, if you ascribe partners (with Allaah ﷻ), then your deeds will be destroyed and you will undoubtedly be from amongst the losers".

Thereafter, Nabi ﷺ made mention of the four fundamentals of Islaam, i.e. Salaah, Fasting, Zakaat (mandatory charity) and Hajj (Pilgrimage). Nabi ﷺ then made mention of three actions that are regarded as the doors of goodness. Goodness is not confined to only these three actions, however, they hold very great importance. They are optional fasting, charity and Tahajjud Salaah. That is because fasting during the month of Ramadhaan, Zakaat (obligatory charity) and obligatory Salaah have already been mentioned.

Optional fasting

Nabi ﷺ said that voluntary fasts act as a shield. By virtue of abundant fasting, a person remains protected from the fire of Jahannam. It is narrated in one Hadeeth:

الصوم جنة من النار

Fasting is a protective shield against the fire of Jahannam.

It is narrated in another Hadeeth, that Allaah ﷻ will distance from the fire of Jahannam the person who fasts a single day, seeking thereby the pleasure of Allaah ﷻ.

Voluntary fasts are extraordinarily beneficial for the acquirement of righteousness and purification of the soul.

Nabi ﷺ, when addressing the youths who were, due to circumstances, unable to marry, said that they should fast because man is able to thereby remain chaste.

Charity

Nabi ﷺ said that charity extinguishes sins. That means that man commits sins, on account of which he becomes deserving of entering the fire of Jahannam. When he distributes charity, he attains salvation from the fire. It is narrated in a Hadeeth:

اتقوا النار ولو بشق تمرة

Attain salvation from the fire of Jahannam, even by means of giving a piece of date in charity.

It is narrated in another Hadeeth:

ان الصدقة لطتفيء غضب الرب

Surely, charity extinguishes the anger of Allaah ﷻ.

In yet another Hadeeth, it is stated, "Hasten in giving out charity before the advent of a calamity, as the calamity will be unable to leap over it."

The Tahajjud Salaah

Thereafter, Nabi ﷺ made mention of the Salaah that is performed during the hours of the night. He equated its benefits and blessings to that of charity. In narrating its virtue, Nabi ﷺ quoted two verses of Qur'aan.

Great virtue has been mentioned in the Qur'aan and the Sunnah for the Tahajjud Salaah. Nabi ﷺ, with extreme punctuality, personally offered this Salaah for his entire life.

Together with that, he also encouraged the Sahaabah ﷺ to do the same.

Nabi ﷺ said, "Stand up in Salaah at night because our pious predecessors would also stand up in Salaah during the night. It is also a means of drawing you closer to Allaah ﷻ, a means of effacing sins and hindering one therefrom."

Islaam

Nabi ﷺ then mentioned Islaam as the head of Deen, which refers to the acceptance of Islaam. If any person carries out all the good deeds and also has exemplary character and conduct but fails to make Islaam his way of life, then his parable is like that of a body with all its limbs intact, but with a severed head.

Salaah

Nabi ﷺ, thereafter, mentioned Salaah as the pillar of Deen. That means that just as a house is unable to remain standing without pillars, Deen is also unable to remain established without Salaah.

Jihaad

Nabi ﷺ then described Jihaad as the peak and summit of the Deen. It is quite apparent and obvious that the exaltation and eminence of the Deen is squarely dependent upon Jihaad.

Safeguarding the tongue

In the very last portion of the Hadeeth, Nabi ﷺ stated that all of these aspects are based upon man safeguarding his tongue. Physically, the tongue might be small, however, in

its perpetration of sin, it is huge. Ascribing partners with Allaah ﷻ, false testimony, witchcraft, slander, gossip, complaining, vulgarity, false oaths, breaking of promises, talebearing, cursing, mockery and deception are all perpetrated by the tongue. All of these actions obliterate the weight and effulgence of good deeds.

In the Qur'aan and Hadeeth, great emphasis has been placed on safeguarding and controlling the tongue.

Hadhrat `Uqbah bin `Aamir ﵁ narrates that he asked Nabi ﷺ how a person could attain salvation. Nabi ﷺ said, "Keep your tongue under control!" (Abu Dawood)

Hadhrat `Abdullaah bin Mas`ood ﵁ says that he heard Nabi ﷺ saying that the majority of sins are perpetrated by a person's tongue."

Hadhrat Sa`eed bin Jubair ﵁ narrates that Nabi ﷺ said, "At the dawn of every new day, all the limbs address the tongue and say, "Be fearful in consideration of us. If you remain straight, then we will remain straight and if you become crooked, then we will also become crooked." (Tirmidhi)

Nabi ﷺ has said, "Whoever guarantees me the protection of his tongue and private part, I guarantee him Jannah!" (Bukhaari)

When Hadhrat Mu`aadh ﵁ heard this and was taken aback, Nabi ﷺ said to him, "The greatest reason for a person being flung face-first into the fire of Jahannam is carelessness with regards to the utterances of the tongue."

The rights of Allaah ﷻ

(30)

عَنْ أَبِيْ ثَعْلَبَةَ الخُشَنِيِّ جُرْثُومِ بنِ نَاشِرٍ رضي الله عنه عَن رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: إِنَّ اللهَ فَرَضَ فَرَائِضَ فَلا تُضَيِّعُوهَا وَحَدَّ حُدُوداً فَلا تَعْتَدُوهَا وَحَرَّمَ أَشْيَاءَ فَلا تَنْتَهِكُوهَا وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلا تَبْحَثُوا عَنْهَا

حديث حسن رواه الدارقطني وغيره

Translation

Hadhrat Abu Tha`labah Khushani ﵁ narrates that Nabi ﷺ said, "Allaah ﷻ has mandated obligatory actions, therefore, do not squander them, has stipulated boundaries, therefore, do not surpass them, has prohibited certain actions, therefore, do not perpetrate them and has purposely not mentioned certain things, on account of mercy for you, therefore, do not delve into the details thereof."

(Daar Qutni and others)

Commentary

In this Hadeeth, Nabi ﷺ has stated four things that are extremely important; punctuality in the fulfilment of the obligations, abstention from the prohibitions, not surpassing the boundaries set by Allaah ﷻ and abstaining from delving into those deeds with regards to which Allaah ﷻ has not declared permissibility or impermissibility.

Punctuality upon the obligations and the fulfilment thereof are extremely important. One will be required to render an account, in the Aakhirat, of any deficiency in these aspects.

Hence, it has been narrated in a Hadeeth that the very first thing to be reckoned for on the day of judgement will be the obligatory actions. If any deficiency is found in the obligatory actions, then it will be made up for by the voluntary actions.

There are many people who give more importance to Nawaafil (voluntary actions) than Faraa'idh and Waajibaat (obligatory and necessary actions). Such people are deficient in the fulfilment of the obligations and they deem that as the yardstick of piety and purity. These people are therefore entangled in a grave misconception. Without the fulfilment of the obligatory and mandatory actions, no person can be a complete believer.

Similarly, abstention from the prohibitions is also extremely important. That means that one should abstain from all those actions that Allaah and His Rasool have prohibited. The mere execution of righteous deeds is not sufficient to guarantee one entry into Jannah, rather, it is also important to abstain from the unlawful and prohibited actions.

Hence, it is narrated in a Hadeeth that the person who is Muslim at heart, who fulfils all the obligations and abstains from all the unlawful actions will be an inhabitant of Jannah.

The third aspect that is discussed in the Hadeeth is abstention from surpassing the boundaries that have been stipulated by Allaah. One should deem as permissible all those deeds that Allaah has stipulated as such and as unlawful all those deeds that Allaah has stipulated as

such. One should not, according to his own whims and fancies, regardless of his sincerity and fervour for abstention, declare any deed as lawful or unlawful.

Hence, in today's society, due to the effects of customs and rituals, numerous lawful acts are shunned in abstention. Together with that, innovations and unlawful practices are perpetrated. Special rewards are affixed to certain actions and specific types of punishments are envisaged for certain deeds.

The fourth aspect that is discussed in this Hadeeth is that Allaah ﷻ, on account of His mercy for man, has not mentioned anything regarding the lawfulness and unlawfulness of certain actions. Hence, man should also not delve into the details of such actions. That actually means that we should not, like the Bani Israa'eel, by disputing and debating, confine and restrict ourselves. Therefore, we should derive benefit from this aspect by categorising such actions as lawful because the fundamental ruling of actions is lawfulness and permissibility.

Nabi ﷺ perfected and completed this entire Deen and then departed from this world. He clearly mentioned the lawful and unlawful and permissible and impermissible actions. In cases where no emphatic ruling can be ascertained for any action, its permissibility or impermissibility will be ascertained from analogical deduction from Qur'aan and Sunnah. That is how the rulings of such actions will be determined.

Abstention from the world and its benefits

(31)

عَنْ أَبِي العَبَاس سَعدِ بنِ سَهلٍ السَّاعِدِي رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النبي صلى الله عليه وسلم فَقَالَ: يَا رَسُول الله: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلتُهُ أَحَبَّنِيَ اللهُ وَأَحبَّنِيَ النَاسُ فَقَالَ: اِزْهَدْ فِي الدُّنيا يُحِبَّكَ اللهُ وَازْهَدْ فِيمَا عِندَ النَّاسِ يُحِبَّكَ النَّاسُ

حديث حسن رواه ابن ماجة وغيره بأسانيد حسنة

Translation

Hadhrat Sahl bin Sa`d رضي الله عنه narrates that a man came to Nabi ﷺ and said, "Oh Rasoolullaah ﷺ! Show me such an action that when I carry it out, Allaah عز وجل will love me and the people will also love me." Nabi ﷺ said, "Abstain from the world; Allaah عز وجل will love you and abstain from the possessions of people; people will love you."

(Tirmidhi and Ibn Maajah)

Commentary

The literal meaning of the word, "زهد" is "disinclination from anything". This very same word, in Islaamic technical terms, refers to the disinclination from worldly pleasures and enjoyments and the abandonment of a life of luxuries and amenities. Nabi ﷺ, both verbally and practically, highly encouraged it and mentioned its benefits and rewards.

Hence, the purport of the Hadeeth is that love and desire for the world are what drive man to carry out all these types of actions, on account of which he no longer remains deserving of the love of Allaah عز وجل. That is why the sole way of attaining the love of Allaah عز وجل is that the desire and

inclination for the world should no longer remain in the heart. When love for the world departs from the heart, that is when the heart will become vacant for the love of Allaah ﷻ. It is then that the obedience of Allaah ﷻ will be carried out with such fervour and sincerity, on account of which the slave will become the beloved and favourite of Allaah ﷻ.

Similarly, when people formulate the general perception of a certain person that he does not desire any portion of their possessions, neither wealth, nor position, then it is the intrinsic nature of man to love him.

No scope for harm and mutual harm in Islaam

(32)

عنْ أَبِي سَعيدٍ سَعدِ بنِ مَالِك بنِ سِنَانٍ الخُدريِّ رضي الله عنه أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: لَا ضَرَرَ وَلَا ضِرَارَ

حَدِيْث حَسَنٌ رَوَاهُ ابْنُ مَاجَه وَالدَّارَقطْنِيّ وَغَيْرُهُمَا مُسْنَدَاً وَرَوَاهُ مَالِكٌ فِي المُوَطَّأِ مُرْسَلاً عَنْ عَمْرو بنِ يَحْيَى عَنْ أَبِيْهِ عَن النبي صلى الله عليه وسلم فَأَسْقَطَ أَبَا سَعِيْدٍ وَلَهُ طُرُقٌ يُقَوِّيْ بَعْضُهَا بَعْضَاً

Translation

Hadhrat Abu Sa`eed Khudri ﵁ narrates that Nabi ﷺ said, "There is no scope in Islaam for harming anyone and for people harming each other."

(Hadeeth Hasan)

Ibn Maajah ﵀ and Daar Qutni ﵀, as well as others have narrated this Hadeeth with a chain of narrators until Nabi ﷺ. Imaam Maalik ﵀ has, in Muwatta, narrated this Hadeeth via `Amr bin Yahyaa, who narrates it from his father and who, in turn, from Nabi ﷺ. He has, in his chain of narration, omitted Abu Sa`eed ﵁. There are also other chains of narration for this Hadeeth, that all lend strength to each other.

Commentary

Islaam is a Religion of peace and harmony and the Muslims are its proclaimers and protagonists. The rulings and teachings of Islaam are filled only with goodness and serve as surety for the peace, harmony and safety of the entire creation.

It has been narrated in one Hadeeth; “A Muslim is he from whose verbal impudence and physical oppression people are safe and at ease. A believer is he whom people do not fear and dread with regards to their wealth and their lives”.

The meaning of the Hadeeth is that the infliction of harm and difficulties upon each other is unambiguously an Un-Islaamic action. There is absolutely no scope for such behaviour in Islaam. The teaching of Islaam is to love for others what one loves for himself and to dislike for others what one dislikes for himself. How can there ever be any scope at all for the infliction of harm and for the wrongful usurpation of the rights of others?

Islaam enjoins good conduct not only with animals, but with trees and plants as well. What is then left to mention about the rights of human beings?

The following explanation for the Hadeeth has also been rendered:

“Neither should the infliction of harm be initiated, nor should harm be inflicted as revenge. In lieu of the harm inflicted by a person, he should not be harmed. Forgiveness has, in this manner, been preferred in this Hadeeth.

This Hadeeth can also mean that revenge should not be taken in a greater measure than the harm that was initially inflicted.

This has been mentioned in the Qur’aan as well; “If anyone harms you, then harm him back in equal proportion”.

This Hadeeth, in actual fact, serves as a juristic ruling and law, whereupon numerous chapters of jurisprudence are

based and founded. It is learned from the majority of rulings derived therefrom, that Islaamic law deals justly with individuals and groups. Islaamic law, by dispelling oppression from them, wishes to safeguard them from all types of harm, so that human beings, at large, are at ease regarding their rights.

The justice system

(33)

عنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَومٍ وَدِمَاءَهُمْ وَلَكِنِ البَيِّنَةُ عَلَى المدَّعِي وَاليَمينُ عَلَى مَن أَنكَر

حديث حسن رواه البيهقي هكذا بعضه في الصحيحين

Translation

Hadhrat Ibn `Abbaas ﵄ narrates that Nabi ﷺ said, "If people were to be assigned things based merely on their claims, then certain people would surely have laid claim to the wealth and lives of others. (There is no such ruling), rather, the plaintiff is required to present a proof for his claim and the defendant is required to take an oath."

(Baihaqi and others)

Commentary

This Hadeeth is also, despite being concise, very vast in its meaning. From all the Islaamic laws, it holds the rank of an extremely important law and principle. It is such a clause in the justice system that serves as a guiding light for every judge and magistrate.

Human temperaments, habits and characters differ. There are some people who are trustworthy and faithful, while there are others who, by means of dishonesty, deception, treachery and by all wrongful means, wish to procure the wealth and treasures of others. If, in such prevailing conditions, anything is assigned to the claimant merely on the premise of a claim, then the dishonest and deceptive

people will wrongfully take possession of the wealth of people. In such cases, it will become difficult to protect and safeguard their lives, their wealth and their honour. It is for that very reason that Islaam has made it a condition for the claimant to present a proof and witness to support his claim. Even if the claimant is considered to be extremely honest and faithful, he will still be required to present a proof and witness for his claim.

Every person comes into this world, absolved of any accountability. On account of this natural disposition of man, no one has any right over him. That is why if any person claims to have any right over him, then, in order to prove his claim, he is required to present a proof and witness.

These proofs and witnesses, in their functions and numbers, according to different cases and dealings, will differ. Hence, in order to prove that the act of adultery took place, four witnesses are required.

In normal cases, the claimant is required to present two witnesses. If the claimant presents his two witnesses, then the judge will pass the judgement in his favour. If the claimant is unable to present the two witnesses, then the defendant will be required to take an oath because he is in denial of the claim and does not accept it. When he takes the oath, he will be absolved of any accountability and the case will be dismissed. If the defendant refuses to take an oath, then judgement will be passed in favour of the claimant. For more details, the books of jurisprudence can be referred to.

The commanding of good and forbidding of evil

(34)

عَنْ أَبِي سَعِيدٍ الخُدريّ رضي الله عنه قَالَ: سَمِعتُ رِسُولَ اللهِ صلى الله عليه وسلم يَقولُ: مَن رَأى مِنكُم مُنكَراً فَليُغَيِّرْهُ بِيَدِهِ فَإنْ لَمْ يَستَطِعْ فَبِلِسَانِهِ فَإنْ لَمْ يَستَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإيمَانِ

رواه مسلم

Translation

Hadhrat Abu Sa`eed Khudri ﷺ narrates that Nabi ﷺ said, “Whomsoever from amongst you sees any evil should alter it with his hands. If he does not possess the ability to do so, then he should do so with his tongue. If he is unable to do so, then he should do so with his heart. That is the weakest level of Imaan (belief).”

(Muslim)

Commentary

Three levels of prevention of evil have been mentioned in this Hadeeth. The first level is that when seeing any evil, by means of one’s strength and power, it should be removed and effaced. The condition, however, is that one should not be apprehensive of a greater evil raising its head as a result of use of strength and power.

The second level is that, by means of the tongue, objections should be raised against the evil. By doing that, one would be absolved of the responsibility of prevention of evil.

The third level is that if any person does not possess the ability to execute neither of these two levels, then he

should at least, from his heart, believe it to be evil and have heartfelt hatred for it.

The person who possesses these qualities is, according to one Hadeeth, a believer. (That is because his heart, as it ought to be, is honoured with the concern to defend Islaam and with Islaamic dignity). If this is not the case, then his heart does not possess even an atom's weight of Imaan (belief).

We learn from this Hadeeth that the responsibility of commanding good and preventing evil is incumbent upon every Muslim male and female. We also learn that this responsibility should be carried out by the hand, the tongue and the heart. We should see that our hearts become vexed, restless and hurt when beholding any evil. We should use our tongues to speak out against it and should offer advice. We should also apply our physical power and strength to remove evil and cause good to thrive.

If we fail to fulfil this magnanimous responsibility of commanding good and forbidding evil, then we will be unable to save ourselves from becoming targets for the anger of Allaah ﷻ and we will be inviting divine punishment.

In one Hadeeth, Nabi ﷺ has clearly explained this responsibility, by saying, "The punishment of Allaah ﷻ, that encompasses the pious, as well as the evil, descends upon such a nation amongst whom the disobedience of Allaah ﷻ becomes the norm, while the people, despite possessing the ability to alter the state of affairs, do not do so".

In another Hadeeth, Nabi ﷺ is reported to have said, “By the oath of that Being in Whose hands my life lies! Ensure that you command the good and forbid the evil, or else Allaah ﷻ will send down punishment upon all of you. Thereafter, you will implore Him, but He will not respond to your calls”.

This Hadeeth also highlights the fact that during the era when falsehood becomes dominant, the people of truth should possess a keen sense of honour for the truth. Surrendering one’s weapons in the face of falsehood, enjoying peaceful sleep and breathing sighs of relief, are signs of lack of honour to defend the truth and lack of love therefor.

The prohibition of mutual hatred, enmity, jealousy, etc.

(35)

عَنْ أَبِي هُرَيرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لاَ تَحَاسَدُوا
وَلاَتَنَاجَشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيعِ بَعضٍ وَكُوْنُوْا عِبَادَ اللهِ إِخوَانًا
اَلْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظلِمُهُ وَلاَ يَخْذُلُهُ وَلا يكْذِبُهُ وَلايَحْقِرُهُ التَّقوَى هَاهُنَا – وَيُشيرُ إِلَى
صَدْرِهِ ثَلاَثَ مَرَّاتٍ – بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسِلِمَ كُلُّ الْمُسْلِمِ عَلَى
الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُه وَعِرضُه

رواه مسلم

Translation

Hadhrat Abu Hurairah ﵁ narrates that Nabi ﷺ said, "Do not be jealous of each other, do not offer a higher price for an item without the intention of purchasing it, do not hate each other, do not turn your backs towards each other and do not conduct transactions over transactions of others.

Oh slaves of Allaah ﷻ! Become brothers to each other! One Muslim is a brother of another Muslim. He will not oppress him, will not abandon him in his time of need, will not lie to him and will not look down upon him."

Nabi ﷺ then pointed to his chest thrice and said, "Piety is found here! Scorning at one's Muslim brother is sufficient to classify him as an evil person. All the possessions of a Muslim; his blood, wealth and honour, are sacred in the eyes of the next Muslim.

(Muslim)

Commentary

Nabi ﷺ has greatly emphasized mutual love, sympathy, brotherhood and unity amongst the Muslims. Similarly, he also severely condemned and emphatically prohibited contrary behaviour. He prohibited the entertainment of evil assumptions of each other, exchanging of evil words, severing relations, rejoicing over the misfortune of others, infliction of harm and jealously and hatred for each other.

The above-quoted Hadeeth has been narrated with different wordings and different chains of narration. Together with that, it is also included amongst those Ahaadeeth that are regarded as "جوامع الكلم" because the treasures of wisdom are integrated into the very minimal words that Nabi ﷺ utilized.

The Hadeeth begins with the following words:

- “Do not be jealous of each other”

Jealously refers to the yearning to see the favour of another being snatched away. A jealous person is very evil because he longs for the destruction and ruination of others. The jealous person has been severely condemned and reproached in the Qur’aan and Hadeeth. Numerous warnings have been issued for such people. We have also been taught how to seek refuge from the evil of the jealous one. Allaah ﷻ says:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And protect me from the evil of the jealous one when he executes his jealousy.

The disbelievers and polytheists used to be jealous of the Muslims, as Allaah ﷻ says:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

(النساء)

Or are they jealous of the people over the bounties that Allaah ﷻ has bestowed them with?

Similarly, jealousy has been condemned and reproached in numerous Ahaadeeth as well.

In a Hadeeth, Nabi ﷺ is reported to have said, "Abstain from jealousy because jealousy consumes good deeds just as fire consumes firewood." (Abu Daawood)

Jealousy is the root cause of all evil. Nabi ﷺ has said, "Imaan (belief) and jealousy cannot coexist in the heart of any person". (Targheeb)

Blessings diminish on account of jealousy. Nabi ﷺ has said, "People will remain immersed in good conditions, as long as they do not harbour jealousy for each other". (Tabraani)

Jealousy is the very first sin that was perpetrated by the accursed devil as well. It was on account of this very same trait of jealousy that Qaabil murdered his brother, Haabil. It was also this very same quality of jealousy that incited the brothers of Yusuf ﷺ to murder him.

Basically, jealousy is an extremely evil and despicable quality, on account of which honour is tainted and blemished. A jealous person remains bound in sadness and grief. Some wise people have said, "Jealousy is such a scar that never heals!"

The second part of the Hadeeth states:

- "Do not offer a higher price for an item without the intention of purchasing it."

This portion of the Hadeeth means that one should not conduct a business transaction over the transaction of another. If a person has no intention of purchasing an item from a person, then he should not offer a higher price for it, thereby intending to derive personal benefit, benefit for the seller or to harm the buyer. He will be regarded as treacherous person because he either intends to harm the buyer or to oppress the seller.

Nabi ﷺ has said, "None of you can be a true believer until you love for your brother what you love for yourself." (Bukhaari)

The Hadeeth then makes mention of the following:

- "Do not hate each other".

Nabi ﷺ prohibited the harbouring of hatred for each other because it inevitably leads to the severing of relations. In such cases, some people are unable to even tolerate the very sight of the others. Islaam has greatly emphasized the engendering of brotherhood, affection and love amongst each other and has prohibited hatred and enmity.

Nabi ﷺ has stated, "It is not permissible for any Muslim to sever ties with his Muslim brother for longer than three days. If any person severs ties with his Muslim brother for longer than three days and happens to pass away in the interim, he will enter the fire of Jahannam". (Mishkaat)

Nabi ﷺ has also said, "The illnesses of the nations before you have permeated you as well. This refers to hatred and

jealousy. Hatred is a shaver! It does not shave off hair, rather, it shaves off the Deen (Islaam)." (Mishkaat)

Nabi ﷺ then said, "One should not conduct a sale over the sale of another!" An example of this is that just as two people, while conducting a transaction, are about to agree on a price, a third person announces that he is prepared to sell the same item at a cheaper price. It is quite obvious that this action of the third person is prohibited. In that manner, he inflicts harm upon the current seller. It is narrated in a Hadeeth that there is no harm or reciprocal harm in Islaam. On that premise, it is impermissible to conduct a business transaction over that of another.

Yes, in the condition of auctions, when one person offers a higher price than the next, there will be no prohibition in the transaction.

Just as it is impermissible to conduct a business transaction over another's, it is also impermissible to offer a marriage proposal over the marriage proposal of another.

The Hadeeth then speaks about the following:

- "Oh slaves of Allaah ﷻ! Become brothers to each other!"

Because Muslims are brothers to each other, one will not oppress the other, one will not leave the other without friends and assistants and one will not humiliate the other. A true Muslim is he from whose hands and feet other Muslims are safe and at ease.

The gist of it all is that only when the Muslims purify their hearts from hatred, enmity, jealousy and all the other evil

traits that cause rancour, will they be able to live together as brothers. By merely chanting slogans of Muslim brotherhood and unity, this harmony and unity will never be engendered.

Together with that, the Hadeeth also makes mention of another right that one Muslim enjoys over the next and that is that he should assist him when he is in need of help. When one Muslim is in the right, he should be honoured and revered. The life, wealth, honour and integrity of a Muslim are all sacred.

It is impermissible for a Muslim to carry out any action whereby another Muslim's life or wealth will be harmed or whereby he will be dishonoured or humiliated.

Nabi ﷺ, in one Hadeeth, has stated, "It is sufficient for a person to be deemed as evil on account of his scorn of his Muslim brother".

In the Hadeeth, Nabi ﷺ also pointed to his chest thrice and said, "Piety is here!". That means that you are likely to deem a person, on account of his apparent condition, as insignificant, whereas, on account of the piety in his heart, he is honoured in the sight of Allaah ﷻ.

It is narrated in a Hadeeth that Nabi ﷺ said, "There are many people in dishevelled states and with dishevelled hair, who, if (on account of the acceptance they hold in the court of Allaah ﷻ) were to swear regarding the advent of anything, then Allaah ﷻ would cause it to materialise".

For these reasons, we should never look down upon any Muslim!

The virtue of well-wishing and Islaamic knowledge

(36)

عَنْ أَبي هُرَيرَة رضي الله عنه عَنِ النبي صلى الله عليه وسلم قَالَ: مَنْ نَفَّسَ عَنْ مُؤمِنٍ كُربَةً مِن كُرَبِ الدُّنيَا نَفَّسَ اللهُ عَنهُ كُربَةً مِنْ كُرَبِ يَومِ القيامَةِ وَمَنْ يَسَّرَ على مُعْسِرٍ يَسَّرَ اللهُ عَلَيهِ فِي الدُّنيَا والآخِرَةِ وَمَنْ سَتَرَ مُسلِمَاً سَتَرَهُ الله في الدُّنيا وَالآخِرَةِ وَاللهُ في عَونِ العَبدِ مَا كَانَ العَبدُ في عَونِ أخيهِ وَمَنْ سَلَكَ طَرِيقَاً يَلتَمِسُ فيهِ عِلمَاً سَهَّلَ اللهُ لهُ بِهِ طَرِيقَاً إِلَى الجَنَّةِ وَمَا اجْتَمَعَ قَومٌ فِي بَيتٍ مِنْ بيوتِ اللهِ يَتلونَ كِتابَ اللهِ وَيتَدارَسُونهَ بَينَهُم إلا نَزَلَتْ عَلَيهِمُ السَّكينَةُ وَغَشيَتْهُمُ الرَّحمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وَذَكَرهُمُ اللهُ فِيمَن عِندَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بهِ نَسَبُهُ

رواه مسلم بهذا اللفظ

Translation

Hadhrat Abu Hurairah ﷺ narrates that Nabi ﷺ said, "Allaah ﷻ will remove a difficulty from the difficulties of the day of judgement from the person who removes a difficulty from the difficulties of this world from a believer.

Allaah ﷻ will ease matters in this world and the next for the one who eases matters for a poor debtor.

Allaah ﷻ will, in this world and the next, conceal the faults of that person who conceals the faults of his Muslim brother in this world.

Allaah ﷻ remains in the assistance of the slave for as long as the slave remains in the assistance of his brother.

Allaah ﷻ makes the road towards Jannah easy for the person who treads a path, seeking the knowledge of Islaam.

No people gather in a house from amongst the houses of Allaah ﷻ, reciting the Qur'aan and engaging in its study, except that tranquility descends upon them, mercy enshrouds them, the Angels throng around them and Allaah ﷻ makes mention of them to the Angels by Him.

Lineage will not take that person forward who is hindered by his deeds.

(Muslim)

Commentary

In this Hadeeth, the execution of a few good deeds has been encouraged. They are as follows:

1. Sympathy and well-wishing for one's Muslim brother, together with concealment of his shortcomings.
2. The virtue of Islaamic knowledge and the importance and status of sitting together in order to discuss it.
3. Reproach and condemnation of boastfulness and conceit regarding one's lineage.

(1)

Allaah ﷻ has, in numerous verses of Qur'aan, highly praised mutual preferential treatment and sympathy between Muslims. Regarding the qualities of the Ansaar of Madeenah Munawwarah, Allaah ﷻ says:

وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They give preference (to others) over themselves, despite them being in dire need.

Similarly, Nabi ﷺ has also, by means of his innumerable sayings and actions, encouraged and emphasised mutual sympathy, assistance and the concealment of each other's shortcomings.

Nabi ﷺ has said that if any Muslim brother dispels a calamity and hardship from his Muslim brother and becomes a means of benefit for him at the time of sadness and grief, Allaah ﷻ sees to his needs as well. The elimination of calamities and difficulties is exactly what sympathy and well-wishing entail. This sympathy should not be on account of seeking some worldly gain, rather, it should be solely for the pleasure of Allaah ﷻ.

Similarly, by concealing the faults and weaknesses of one's Muslim brother, one accrues the concealment of one's own faults and weaknesses by Allaah ﷻ, both in this world as well as the next. If a person does not conceal the faults of others, then others will not conceal his faults.

Allaah ﷻ also remains in the assistance of that person who remains in the assistance of his Muslim brother.

(2)

Islaam, from the very onset, has laid great emphasis upon knowledge. The very first noble verse of Qur'aan that was revealed pertained to knowledge and the mediums of knowledge, i.e. the pen and recitation. The virtues of knowledge and the learned men have also been explained in numerous other verses of Qur'aan and Ahaadeeth. We

gage therefrom that the foundation of Islaam is knowledge and that Islaam and knowledge are indissolubly linked.

Nabi ﷺ has said, "I have been sent as a teacher". The attainment of knowledge has also been declared as an obligation and travelling and journeying for the attainment thereof has been declared as a source of blessings and virtues. Hence, numerous Hadeeth masters have, in order to listen to certain Ahaadeeth and in order to lessen the links in their chains of narration, undertaken extensive journeys.

Over and above all of that, we also learn clearly from this Hadeeth that there are special blessings for some slaves of Allaah ﷻ to get together in one place for the attainment and dissemination of knowledge. These virtues have been mentioned in the Hadeeth.

(3)

Towards the end of the Hadeeth, those people who boast over their lineage and families have been specifically addressed. They are told, "Lineage will not take that person forward who is hindered by his deeds".

This refers to such people who, relying and trusting upon their lofty lineage and family honour, are deficient in carrying out good deeds. No matter how lofty, grand or exalted their lineage might be, it will not be able to benefit them in the least. The true gauge of honour and grandeur is as follows:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقَاكُمْ

Surely, the most honoured from amongst you in the sight of Allaah ﷻ are those who possess the highest levels of piety.

It is not sufficient to be from the progeny of a Nabi, a Sahaabi or a friend of Allaah ﷻ. Allaah ﷻ says:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

That is a group that has passed. They will have what they worked for and you will have what you worked for.

Nabi ﷺ also personally commanded Hadhrat Faatimah ﵂ to carry out good deeds. He advised her that she should not think that merely being the daughter of the leader of all the Ambiyaa ﵈ would be sufficient and that she would not be required to carry out good deeds. Rather, Nabi ﷺ clearly told her, "I will not be able to benefit you at all!" The only thing that will benefit a person in the court of Allaah ﷻ is his own good deeds.

The divine law of punishment and reward

(37)

عَن ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النبي صلى الله عليه وسلم فِيْمَا يَرْوِيْهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالى أَنَّهُ قَالَ: إنَّ اللهَ كَتَبَ الحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلىَ أَضْعَاف كَثِيْرَةٍ وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً

رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ فِي صَحِيْحَيْهِمَا بِهَذِهِ الحُرُوْفِ

فانظر يا أخي وفقنا الله وإياك إلى عظيم لطف الله تعالى وتأمل هذه الألفاظ وقوله عنده إشارة إلى الإعتناء بها وقوله كاملة للتأكيد وشدة الإعتناء بها وقال في السيئة التي هم بها ثم تركها كتبها الله عنه حسنة كاملة فأكدها بـ (كاملة) وإن عملها كتبها سيئة واحدة فأكد تقليلهابـ (واحدة) ولم يؤكدها بـ (كاملة) فلِلّهِ الحمد والمنة سبحانه لا نحصي ثناء عليه وبالله التوفيق

Translation

Hadhrat Ibn `Abbaas ﵄ narrates from Nabi ﷺ that he said that Allaah ﷻ says, "Allaah ﷻ recorded good and bad deeds and then clarified them. Hence, Allaah ﷻ records a full good deed for the person who intends to do a good deed but does not carry it out. He records from ten rewards up to seven hundred, and even more than that, for the person who intends to carry out a good deed and does so. If a person intends to carry out an evil act but does not carry it out, Allaah ﷻ records for him an entire good deed. If the person intends to carry out an evil act and carries it out, Allaah ﷻ records only one evil deed for him".

(Bukhaari and Muslim)

Imaam Bukhaari ﷺ and Imaam Muslim ﷺ have both narrated this Hadeeth with these very same words in their compilations of authentic Ahaadeeth.

Oh my brother, look at the magnanimous bounty of Allaah ﷻ! May Allaah ﷻ bless you and I with ability to practice.

Ponder over these words! The word "عنده" is indicative of the consideration that Allaah ﷻ affords such an action and the word "كاملة" is indicative of emphasis regarding the consideration of Allaah ﷻ for such an action.

Allaah ﷻ, regarding the person who intends to carry out an evil act and then abandons it, says that He records for him a "complete" good deed by Him. By using the word, "complete", Allaah ﷻ emphasises the reward. Allaah ﷻ, regarding the person who carries out the evil deed after intending to do so, says that He records for him "one" evil deed. Allaah ﷻ, by using the word, "one", emphasises its minuteness. Allaah ﷻ did not use the word, "complete" to emphasise the recording of the evil deed.

All praise of due only to Allaah ﷻ and all bounties are from Him alone. He is pure from all faults and we cannot innumerate and encompass His praises. Ability to carry out any good deed is only from Allaah ﷻ.

Commentary

Such a Hadeeth wherein Nabi ﷺ narrates the words of Allaah ﷻ is referred to as a Hadeeth Qudsi.

In this Hadeeth, the unfathomable mercy of Allaah ﷻ has been mentioned. What greater mercy can there possibly be then for a good deed to be recorded in the book of deeds of a slave for merely intending to carry it out, without even physically doing it? If the slave intends to carry out a good deed and also carries it out, then that counts as ten good deeds, rather, it is multiplied to seven hundred good deeds and then included in his book of deeds. In actual fact, the reward is increased even more than that.

Contrary to that, if a person intends to carry out an evil deed but does not carry it out, then this is regarded as a good deed by Allaah ﷻ. If the person intends to do evil and does it as well, then only one evil deed is recorded for him and if he repents, then that is pardoned as well.

The mercy of Allaah ﷻ upon the Ummah of Nabi Muhammad ﷺ is tremendous and Allaah ﷻ deals with them in a very favourable way. On the basis of minute excuses, a person attains mountains of rewards. There are so many roads and systems for repentance, that the one who has even the slightest fear for Allaah ﷻ and consideration for the Aakhirat, will never be engulfed by the punishment of the Aakhirat.

This very same purport has been mentioned in the following narration as well:

ولايهلك على الله الا هالك

Only one who is truly destined for doom will be doomed in the court of Allaah ﷻ!

What that means is that the mercy of Allaah ﷻ is extremely vast. Only a very wretched and unfortunate person will excessively sin, not be favoured with the ability to repent his entire life and die in that state. It is quite obvious that the abode of such a person is none other than Jahannam. He is destined to reach that place for which he spent his entire life preparing for.

The worship of Allaah ﷻ is a means of drawing closer towards Him

(38)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ اللهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِيْ بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ولايَزَالُ عَبْدِيْ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبتُهُ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِيْ يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِيْ بِهَا وَلَئِنْ سَأَلَنِيْ لأُعطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِيْ لأُعِيْذَنَّهُ

رواه البخاري

Translation

Hadhrat Abu Hurairah ﷺ narrates that Nabi ﷺ said that Allaah ﷻ says, "I declare war with the person who takes anyone of my friends as an enemy. My slave cannot draw nearer to me with anything, as he can with what I have enjoined upon him. My slave continues to draw nearer to be by means of optional acts of worship, until I love him. When I love him, I become his ears, whereby he hears, his eyes, whereby he sees, his hands, whereby he grasps and his feet, whereby he walks. If he has to ask me for anything, then I surely grant it to him and if has to seek my protection, then I surely protect him.

(Bukhaari)

Commentary

The above Hadeeth is known as a Hadeeth Qudsi, wherein Allaah ﷻ has, by means of the tongue of Nabi ﷺ,

mentioned such contents that bear extraordinary importance.

Allaah ﷻ, in the very beginning of the Hadeeth states, "I declare war with the person who takes anyone of my friends as an enemy".

In this statement, those people who harm and inconvenience the friends of Allaah ﷻ, take them as enemies, mock and jeer at them and give them all sorts of labels, have been issued a very stern warning. Such people, on account of their evil deeds and misfortune, stand in opposition to Allaah ﷻ. How can such people ever prosper? They face ruin and damnation in this world and the next. That is why they have been issued such a stern warning; War with Allaah ﷻ!

History bears testimony to the fact that whenever any individual, group or government took the friends of Allaahﷻ as enemies and attempted to harm and injure these pure souls, Allaah ﷻ destroyed them. Allaah ﷻ then made their destruction and ruination a lesson for others, while causing the names of those pious souls to live on.

Who are the friends of Allaah ﷻ?

The word, "Wali" means "friend" and its plural is "Awliyaa". The friends of Allaah ﷻ are those righteous believers whose hearts contain Imaan (belief) and Yaqeen (conviction). Outwardly, they are immersed in piety and abstention. They are steadfast upon the commands of Allaah ﷻ and they abstain from all that they have been prohibited from. While remaining punctual upon the fulfilment of all the obligations and abstention from all the

prohibitions, they also pay importance to the execution of optional acts of worship. They distance themselves from doubtful actions and adhere to all acts of merit and virtue. Their hearts are inhabited by the fear of Allaah ﷻ and enlightened by sincerity, love, righteousness and purity.

Allaah ﷻ has described His friends in the Noble Qur'aan in the following words:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

(يونس)

Pay attention! Surely the friends of Allaah ﷻ will have no fear upon them, nor will they grieve; those who have believed and used to adopt piety.

Those people who have attained the reality of Imaan and piety are, in actual fact, the friends of Allaah ﷻ. Such people will remain undaunted and fearless in this world. They, on the day of judgement as well, will be relieved from all terror and they will never experience any grief and sadness.

In one Hadeeth that was narrated by Hadhrat Abu Hurairah ؓ, Nabi ﷺ was asked regarding whom the friends of Allaah ﷻ are who are being referred to in this verse of Qur'aan. Nabi ﷺ said, "It refers to those people who, sincerely for the pleasure of Alalah ﷻ, love each other and have no worldly motivation". (Ibn Katheer)

It is quite obvious that this can only be the state of those people who have already been discussed further above.

The sign and description of the friends of Allaah ﷻ has also been mentioned in a Hadeeth Qudsi in the following words:

Allaah ﷻ has stated, "From amongst my slaves, my friends are those who are remembered when I am remembered and whose remembrance induces My remembrance".

Imaam Ibn Maajah رحمه الله makes mention of a narration that has been narrated by Hadhrat Asmaa bint Yazeed رضي الله عنها, that Nabi ﷺ described the friends of Allaah ﷻ in the following words:

الذين اذا رؤوا ذكر الله

Those who, when you see them, Allaah ﷻ is remembered.

Hadhrat Anas bin Maalik رضي الله عنه narrates that he heard Rasoolullaah ﷺ saying, "Those who inhabit and serve the houses of Allaah ﷻ are the friends and the beloveds of Allaah ﷻ".

Imaam Shaafi`ee رحمه الله used to say, "If you see a person walking on water and flying in the air, then do not take him to be a friend of Allaah ﷻ, until all of his actions are in accordance with Qur'aan and Hadeeth". (Ibn Katheer)

It is mentioned in Tafseer Mazhari that the signs that the masses have deemed for the friends of Allaah ﷻ, like gaining some unseen information or display of miracles, are incorrect and deceptions. There are thousands of friends of Allaah ﷻ who have not been proven to carry out such feats. Contrary to that, unseen information and the display of miracles have been proven to be carried out by such people whose Imaan (belief) is incorrect.

The importance of Faraa'idh (obligations)

The second portion of the Hadeeth is, "My slave cannot draw nearer to me with anything, as he can with what I have enjoined upon him".

The importance of obligatory actions can be gauged from this portion of the Hadeeth. The greatest means of drawing nearer to Allaah ﷻ is the execution of obligatory deeds and abstention from prohibited acts. Abstention from Haraam (unlawful acts) is also Fardh (obligatory).

Many people are of the misconception that the highest level of piety and purity is deemed to be the diligent fulfilment of optional acts and the recital of Tasbeehaat and Wazaa'if (different forms of Dhikr). They, at the same time, overlook any deficiencies in the fulfilment of obligatory and mandatory actions or they do not offer any special importance to the fulfilment thereof. This is a colossal ignorance and obliviousness that is brought about by the deception of the devil.

Some people are very diligent in the performance of the two `Eid Salaah and of the Taraaweeh Salaah, but are deficient in the fulfilment of their five times daily Salaah.

Similarly, some people do not discharge their responsibility of Zakaat and Hajj, but, for name and fame, have very large shares in spending in welfare work. They, racking their souls, discharge these funds, whereas they remain oblivious of the fact that they, on the day of Judgement, will firstly be questioned regarding the Faraa'idh (obligations). If there are some deficiencies in the Faraa'idh,

it will then be made up for with the Nawaafil (optional acts of worship).

The benefits of Nawaafil (optional acts of worship)

The third portion of the Hadeeth is, "My slave continues to draw nearer to be by means of optional acts of worship, until I love him".

Optional acts of worship also hold a very high status. Together with correctly fulfilling all the obligatory acts of worship, the more optional acts of worship the slave carries out, the better it will be for him. The slave who is in the habit of carrying out optional acts of worship continues advancing nearer to Allaah. The fulfilment of optional acts of worship is also one of the best ways of drawing closer to Allaah.

Hadhrat Abu Umaamah Baahili narrates that Nabi said, "Oh people! Make the Tahajjud Salaah binding upon yourselves. It was the practice of all the pious predecessors before you. It draws you nearer to your Rabb, effaces minor sins and prevents you from falling into sins". (Tirmidhi)

Hadhrat Ibn `Abbaas narrates that Nabi said, "Derive assistance for fasting during the day by means of Sehri (partaking of the predawn meal) and derive assistance for Tahajjud by means of Qayloolah (siesta)". (Ibn Maajah)

Hadhrat Jaabir narrates that Nabi said, "When a person completes the fulfilment of the obligatory Salaah in the Masjid, he should also set aside a portion of Sunnah and Nafl Salaah for his home. If he does that, Allaah will

cause goodness and blessings to descend in his home". (Muslim)

Similarly, optional charity will make up for any deficiency in the dischargement of Zakaat (obligatory charity).

It is narrated in a Hadeeth:

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ

(بخاري)

Save yourselves from the fire of Jahannam, even though it be by means of a piece of a single date.

(Bukhaari)

Allaah ﷻ also says that when He loves any slave, He becomes the slave's ears by means of which he hears, his eyes by means of which he sees, etc.

This means that when a believer sincerely continues worshipping Allaah ﷻ and carrying out voluntary acts of worship, he becomes so complete and close to Allaah ﷻ, that all of his actions become dedicated only to Allaah ﷻ. He then hears and sees for the pleasure of Allaah ﷻ alone. He looks only at those things that Islaam has permitted him to look at and he listens only to those things that Islaam has permitted him to listen to. Similarly, all the actions that emanate from his hands and feet also become dedicated for the pleasure of Allaah ﷻ alone.

The reliance of such a person upon Allaah ﷻ then reaches the stage of perfection and if he requires any assistance, He seeks it solely from Allaah ﷻ. All of his deeds are carried out only for the pleasure of Allaah ﷻ.

In that manner, he becomes accustomed to carrying out good deeds and disgusted with evil deeds. He no longer perceives the execution of good deeds as burdensome and the abstention from evil deeds as cumbersome. All his limbs become dedicated only for the pleasure of Allaah ﷻ.

The fourth portion of the Hadeeth is, "If he has to ask Me for anything, then I surely grant it to him and if has to seek My protection, then I surely protect him".

When the slave reaches this stage, then Allaah ﷻ accepts all his supplications. When he seeks the protection of Allaah ﷻ from anything, Allaah ﷻ grants him protection.

The forgiveness and pardon of Allaah ﷻ

(39)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَال: إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

حديث حسن رواه ابن ماجه والبيهقي وغيرهما

Translation

Hadhrat Ibn `Abbaas ﷺ narrates that Nabi ﷺ said, "Surely, Allaah ﷻ has pardoned for me the errors, mishaps and coerced omissions of my Ummah".

(Ibn Maajah and Baihaqi)

Commentary

Errors and mishaps refer to those faults that are unintentionally perpetrated and occur contrary to one's desire. For example, to forgetfully partake of food and drink while fasting, for water to mistakenly slip down the throat and to forget to say "Bismillaah" when slaughtering an animal.

Coerced omissions refer to a person being forced to carry out a prohibited action and being threatened to perpetrate some sins. For instance, a person being forced to utter words of disbelief, to break his fast and to consume anything Haraam and for him to then do these actions with an unhappy and unwilling heart.

Hence, Allaah ﷻ, on account of His mere grace and mercy, will not take one to account for the omission of such types of sins, but will rather forgive and pardon. This refers to

failure to fulfil, and deficiency in the fulfilment of, the rights of Allaah ﷻ.

If the fault is linked to any of the rights of the creation, like mistaken murder or infliction of physical or monetary harm, then one will have to pay the penalty and discharge the expiation. It will be incumbent to make amends for the physical or monetary harm that was inflicted.

The manner of residing in this world

(40)

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللهِ صلى الله عليه وسلم بِمَنْكِبِيَّ فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيْبٌ أَوْ عَابِرُ سَبِيْلٍ وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: إِذَا أَمْسَيْتَ فَلا تَنْتَظِرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلا تَنْتَظِرِ المسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

رواه البخاري

Translation

Hadhrat Ibn `Umar رضي الله عنهما narrates that Nabi ﷺ took hold of his shoulders and said, "Remain in this world like a stranger or a wayfarer". Hadhrat Ibn `Umar رضي الله عنهما used to say, "When you enter the evening, then do not anticipate the morning and when you enter the morning, then do not anticipate the evening".

(Bukhaari)

Commentary

Just as a traveller does not deem foreign soil and the road as his hometown and therefore does not tire himself in seeing to lengthy arrangements, a believer should also not deem this world as his original abode. He should not make such arrangements here, as though he is meant to live here forever. He should take this world as foreign soil and a mere road because the original abode for a believer is Jannah. He should prepare for that and should send forth provisions for it.

The fact of the matter is that it was the desire of the Ambiyaa to, by means of their teachings and nurturing, bring about such humans who would deem this worldly life as entirely transitory and a life of just a few days. They intended to bring about such people who would envisage the life after death as the original and real life and remain engaged in its concern and preparation.

The meaning of the statement of Hadhrat Ibn `Umar is that a person should spend his entire life in carrying out such actions that will be of benefit to him after death. One should especially understand his good health to be a very great bounty, boon and capital. He should understand the value of his life before the advent of death because no person knows when and where he will pass away.

The importance of adherence to the Sunnah

(41)

عَنْ أَبِيْ مُحَمَّدٍ عَبْدِ اللهِ بِنِ عمْرِو بْنِ العَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لاَيُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَواهُ تَبَعَاً لِمَا جِئْتُ بِهِ

حَدِيْثٌ حَسَنٌ صَحِيْحٌ رَوَيْنَاهُ فِي كِتَابِ الحُجَّةِ بِإِسْنَادٍ صَحِيْحٍ

Translation

Hadhrat `Abdullaah bin `Amr bin `Aas ﵁ narrates that Nabi ﷺ said, "None of you can be a believer until his desires are subservient to what I have brought".

(Kitaab-ul-Hujjah)

Commentary

The reality and blessings of Imaan can only be attained when a person's inclinations and desires become entirely adherent and subservient to the guidelines of Nabi ﷺ.

Huda: The guidelines and teachings of Nabi ﷺ.

Hawaa: The impermissible inclinations of the soul.

The entire system of good and evil is based on these two aspects. After entering the fold of Islaam, it is incumbent to adopt the way of life and manner of worship of Nabi ﷺ. It is the responsibility of every believer to ensure that the desires of his soul conform with teachings and guidelines of Nabi ﷺ.

Hadhrat `Ubadah bin Saamit ﵁ narrates that they pledged allegiance upon the hands of Nabi ﷺ that they would listen to and obey the commands of Nabi ﷺ, in conditions of

strife and ease and whether they desired to do so or not. They pledged that the implementation of the pure teachings of Islaam and the way of life of Nabi ﷺ would become their second nature, so that the soul would desire exactly what Islaam and Sunnah demanded from it.

The vast mercy of Allaah ﷻ

(42)

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ يَقُولُ: قَالَ اللهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوتَنِيْ وَرَجَوتَنِيْ غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلا أُبَالِيْ يَا ابْنَ آدَمَ لَو بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ استَغْفَرْتَنِيْ غَفَرْتُ لَكَ يَا ابْنَ آدَمَ إِنَّكَ لَو أَتَيْتَنِيْ بِقِرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِيْ لاتُشْرِك بِيْ شَيْئَاً لأَتَيْتُكَ بِقِرَابِهَا مَغفِرَةً

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيْثٌ حَسَنٌ صَحَيْحٌ

Translation

Hadhrat Anas ﷺ narrates that he heard Nabi ﷺ saying that Allaah ﷻ says, "Oh son of Adam! You will continue to call unto Me and hope in Me and I will forgive you, irrespective of what you have perpetrated and I will not be unsettled. (Forgiving you is nothing major in My eyes!)

Oh son of Adam! If your sins reach the heights of the sky and you seek my forgiveness, I will forgive you.

Oh son of Adam! If you come to me with sins that fill up the entire earth, in the condition that you do not ascribe anything as partner with me, I will come to you with an earth full of forgiveness. (I will grant you so many bounties that will be able to fill up the entire earth)

(Tirmidhi)

Commentary

This Hadeeth is a general announcement for all the believers that has been made by the real King and Master (Allaah ﷻ). Humans are prone to errors and faults, some

deficiency always exists in the fulfilment of commands, steadfastness and punctuality fluctuate and the slaves of Allaah ﷻ, in their ignorance, commit major and minor sins.

Allaah ﷻ prescribed such a wonderful and simple formula for the forgiveness of His slaves. The implementation of this prescription is extremely easy. The prescription is that the sinful slave should, with humility and meekness, repent in the court of Allaah ﷻ and supplicate for forgiveness. The heart should be shattered and broken with shamefulness and regret and the limbs should be adorned with humility and meekness. Hence, on account of this meagre effort, Allaah ﷻ is willing to forgive all sins and says, "I will not be unsettled!" That means that this is not, in the least bit, difficult and cumbersome for Allaah ﷻ. The condition, however, is that one should not be entangled in polytheistic or atheistic beliefs. That is because Allaah ﷻ forgives all sins except Shirk (polytheism).

Allaah ﷻ says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

(سورة النساء)

Surely, Allaah ﷻ does not forgive the ascribing of partners with Him and, with the exception of that, He forgives whomsoever He wills.

Even if all the sins become so much that the expanse of the skies and earth is unable to encompass them, yet, before the vast mercy of Allaah ﷻ, they are, so to say, non-existent.

The Noble Islaamic scholars have, in the light of Qur'aan and Sunnah, recorded seven conditions for the acceptance of repentance. They are as follows:

1. Remorse over the sin.
2. Making up for any omitted obligation.
3. Returning the right of the oppressed.
4. Seeking the forgiveness of the one with whom one disputed and seeking the pardon of the one who was slandered or backbitten.
5. A firm resolution not to commit the same sin again in the future.
6. Sincerity.
7. Immediate abandonment of the sin. It should not be that one repents while, at the same time, still remaining entangled in the same sin.

`Allaamah Nawawi ؒ, in Riyaad-us-Saaliheen, writes that it is incumbent to repent from every sin. If the sin is between the slave and Allaah ﷻ, then there are three conditions. They are as follows:

1. Abandonment of the sin.
2. Feeling of remorse over the sin.
3. A firm resolution not to commit the same sin again in the future.

If the sin is between two slaves of Allaah ﷻ, then there is a fourth condition as well, that is as follows:

4. His right should be returned to him or his forgiveness and pardon should be sought.

Translator's note

باسم الله الرحمان الرحيم

الحمد لله بنعمته تتم الصالحات والصلاة و السلام على رسول الله محمد وعلى آله واصحابه أجمعين اما بعد

All praise is due only to Allaah ﷻ for the ability afforded to me to translate such a wonderful piece of work.

May Allaah ﷻ convey the spiritual light found in all the Ahaadeeth and explanations of the author to all the readers.

May Allaah ﷻ protect the radiant spiritual effulgence of this book from being tainted by the spiritual condition of the translator. Aameen.

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